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Chinese-Cambodian tells of perseverance and hope

Journey of survival led to northern Manitoba

Peter Luu as told to Adrian Vandenberg

TORONTO — Peter Luu has a message for those who experience lots of adversity: "Don't give up hope."

Sounds trite? Naive? Not when it comes from the mouth of a former Chinese-Cambodian refugee who saw his life seriously disrupted for more than 20 years.

Luu was in Toronto on January 24 visiting his friends Adrian Vandenberg and Rita Wong at the Lighthouse Centre. To them he told the story that follows, of his family's escape from Cambodia in 1975, of futile years spent in refugee camps in Vietnam and finally of coming to Canada in 1989 as a refugee sponsored by the Lighthouse.

BW

I was born in 1961 in Phnom Penh, the capital of Cambodia. When I reached the age of 10, Cambodia was involved in a revolution. The

situation got worse by the day until in 1973 bombs were falling all around Phnom Penh. It was especially hard for Chinese people like us. I could

not get a very good education.

People had high expectations of the Khmer Rouge when they took over Cambodia on April 13, 1975. But that didn't last long. Almost immediately the Khmer Rouge began to evacuate Phnom Penh. People were told to leave their homes unlocked and depart for the countryside for a few days. The Khmer Rouge said they wanted to clear out all weapons left by the Lon Nol soldiers.

That's when the tragedy began. Most people, including

See **CAMBODIAN** — p. 2...

Pro-lifers await decision on picketing ban

Irene Bom

TORONTO — Groups of pro-lifers across the country each have their own reasons for waiting for the outcome of a recent hearing between the Ontario government and 18 pro-lifers.

Take Errol Alchin. The Pentecostal pastor from Brantford, Ont., who does not belong to any pro-life group but participated in a single Life Chain four years ago, is among the 18 who will soon find out if they will be slapped with \$500,000 in damages for "harassing" abortion patients or using "abusive or defamatory language or gestures" close to places where abortions are performed.

More pro-lifers are waiting



Five of the 18 pro-lifers name in the lawsuit exit Osgoode Hall on the last day of the hearing.

to hear whether they will be allowed to hold signs like "Adoption is a loving option" within sight of 23 hospitals and clinics in the province.

And B.C. Campaign Life leader John Hof says he's watching the Ontario precedent closely because "in a year our NDP government will be doing the same thing." A B.C. government task force on abortion access and contraception has already been appointed.

The decision on the civil suit hearing will come down in

a few days or a few months, Justice George Adams announced recently.

Attorney General Marion Boyd is pressing for a blanket public injunction against all pro-life picketing or counselling within 500 feet of 23 hospitals and clinics.

Out of bounds only for pro-life picketers would be certain clinics and hospitals in London, Toronto, Brantford, North Bay, and Kingston.

See **TRIAL** — p. 6...

B.C. rescuers pay abortion clinic

Three-year standoff ends with liens on protesters' homes

Irene Bom

MURRAYVILLE, B.C. — Threats of eviction finally forced several pro-lifers to get past moral misgivings and pay \$45,000 in legal costs to a Vancouver abortion clinic.

"In conscience we couldn't do it, but this time there was no way out," says B.C. Campaign Life leader John Hof of Murrayville, B.C.

Hof and six other local pro-lifers held out for three years on a court order to pay the clinic's costs for a legal battle surrounding a pro-life protest.

But they changed their minds after being told that they could be forced out of their homes if they refused to comply.

"It's probably the abortionists way of celebrating Christmas," a Vancouver newspaper quoted pro-lifer Betty Green as saying about the liens, registered on Dec. 10.

All seven participated in Operation Rescue, a 15-hour blockade at the Everywoman's Health Clinic in 1989. A total of 120 rescuers were arrested and convicted of civil or criminal contempt. In 1991 the Supreme Court overturned their appeal and ordered 13 of them to pay \$45,000 to Everywoman's.

For three years the two sides held each other off: pro-lifers didn't pay and the clinic lawyers didn't collect.

That changed when seven of the protestors were told that liens had been placed on their homes. The liens would have to be cleared if Green or Hof or the others ever would want to sell their homes or take out loans against them.

"Some of us reacted by saying, 'Tough. We won't move and we won't pay. Let the liens stay,'" according to a local Campaign Life newsbrief.

See **NOT PAYING** — p. 2...



COURTESY: INTERIM

John Hof: "No way out."

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This issue looks at materialism

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What is materialism?p.13

Thinkbit

"Being in power means always having to say you're sorry."
From: a *Toronto Sun* article

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News

Cambodian refugee learned of Toronto Lighthouse

...continued from p. 1

my family, did not bring enough food and clothing as we left the city ... for good. By evening we had reached only the outskirts of the capital. It was a terrible situation. People were screaming, children were crying and there were guns shooting. We began to wonder what was going on.

The Khmer authorities gave notice that all technicians, doctors, teachers and other professionals could join the government to rebuild the country. The rest were told to continue their journey. My father, who was an accountant, and my sister, who was a nurse, decided to keep going.

I remember how much tragedy we saw on the road—people dying of sickness and hunger. For two months we walked on, trading our gold and valuables for rice and other essentials, sleeping on the side of the road at night.

Refugees in Vietnam

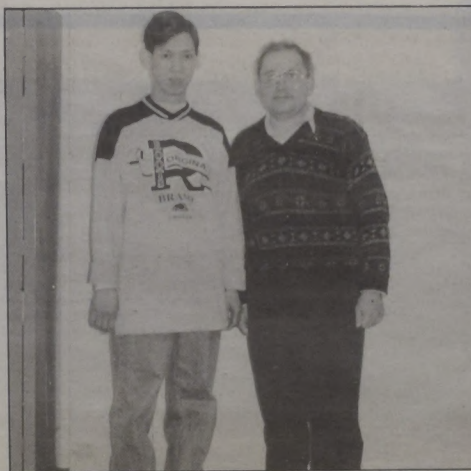
Finally we arrived at a farm close to the border of Vietnam.

Here we were told to cultivate the soil. Knowing nothing about farming, my family began looking for a chance to get away. We learned that there were some people of Vietnamese descent who were allowed to repatriate to Vietnam. By giving them the rest of our gold we were able to join them.

So we were on our way again, this time by boat along a canal of the Mekong River. After two weeks we reached the border of Vietnam. With the help of an uncle we settled in Ho Chi Minh City (Saigon) but could not make a living. We lived there for six years. But in 1981 Vietnam with the assistance of the United Nations moved all Khmer refugees to camps.

We spent four futile years in the first camp. Even though we got rations of rice, kerosene, cloth and soap, these were hardly enough for our needs. I began teaching English and Chinese in the camp to supplement our living.

In 1984 my family was sent



COURTESY: ADRIAN VANDENBERG

Peter Luu and Adrian Vandenberg.

to another camp. I continued to teach English and Chinese to make a living.

Almost lost hope

One day we were interviewed by a U.S. delegation for settlement in the United States. We were refused because we had no relatives in the U.S. to sponsor us. Giving up all hope of ever settling in a third

country, we began to think of returning to Cambodia. But there was no peace in Cambodia and I strongly opposed going back because the brutal action of the Khmer Rouge was still fresh in my memory.

Thanks to God, the moment we were giving up hope we learned about the Lighthouse in Canada. I wrote Rita Wong at the Lighthouse and three

months later I received a sponsorship form from the Lighthouse. I jumped for joy. On November 24, 1989, I arrived at the Toronto airport.

I was feeling chilly. It was the first time I saw snow flurries. But I said to myself: "I am going to love this environment. It is much better than the nasty situation in Vietnam."

Thanks be to God. He not only gave me a new life but also guidelines for a better life. I remember Christmas at the Lighthouse, the first Christmas I had ever had in my life. Here I met people who had come from all places in the world.

Move to Manitoba

At this Christmas party I met an elderly lady who told me about work available in a small community in northern Manitoba. The job offered more money than I was making in Toronto so it would be easier to sponsor my family who were still in a refugee camp in Vietnam. I decided to take the job as a waiter in a small Chinese restaurant in The Pas.

It was a big change. The cold weather was especially hard on me. The first day I arrived, it was minus 30 C. It was a new environment with new people and no friends.

I had to work 12 hours a day, six days a week. I never worked so hard, not even in the refugee camp. I was totally inexperienced as a waiter. I always took wrong orders from customers and was scolded by the cook. My boss thought I would not be competent for the job. On the eighth day he gave me one more week to improve.

I began memorizing the menu as well as the prices. After a while, even the boss would ask me about prices.

I worked like that for four years. I did not have much fun. But during those years I was able to bring my sister's family and my mother to Canada.

I want to tell others: Don't give up hope. God will always give you hope the moment you need it.

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Not paying would create too much stress

...continued from p. 1

But the group changed its tune after it got together to receive legal advice a few days later. At that meeting they learned that clinic lawyers could force the sale of the houses as early as this spring and collect an extra \$3,000 per house in fees associated with forced sales.

"In putting a lien on my house, it means they have set in motion a legal process of acquiring half of my house to sell it," Hof told a Langley news reporter.

"The only question is when they get their money and how many dollars they get."

Key to the protesters' decision to pay was the spiritual counsel they received. Three of the protesters, including Hof, are Catholic; the others are Protestant.

The pastors, including Archbishop Exner of the Greater Vancouver diocese, noted that not paying would create "significant stress" for the families involved. "Scripturally there is a far clearer mandate in our responsibility to our brothers and sisters in Christ than there is to making a point," the newsbrief cites the leaders as saying.

An anonymous donor took out a house mortgage to pay the clinic. Campaign Life B.C. is currently asking for donations to a "Family Home Fund" to pay back the donor.

Look for
Peter and Marja
on page 16...

Comment

PRESSREVIEW



Carl D. Tuyl

Minister of Health Diane Marleau defended the Canada Health Act in the House of Commons. Alberta Reformers — those MPs with light lunches and heavy discussions — inquired whether the government would interfere if Premier Klein imposes user fees. The Minister's answer was a clarion call of commitment: "Premier Klein should forget it." Alberta's Health Minister Shirley McClellan will nevertheless go ahead with her plan to de-insure Alberta's health services to the tune of \$734 million.

Defence Minister David Collette announced the approval for cruise missile testing in Canada. When the Liberals were in opposition they resisted such testing. NDP Leader Audrey McLaughlin (yes, she's still there, alive if not kicking) called the move a "turn-coast policy."

There is an interesting struggle going on between the Liberal riding association of Markham-Witchurch-Stouffville and their elected MP who was booted out of the Liberal caucus. The riding association wants Bhaduria to resign his seat, but there is no law to force him out.

Like a turtle in danger, Bhaduria has withdrawn into his shell and is not moving. It's a stalemate so far.

Let me tell you about the \$78 million tab for Canada's embassy in the Chinese capital, also known as the Beijing Boondoggle. The bill for imported maple trees: \$5 million; swimming pool: \$1 million; indoor gym: \$400,000; interior decoration: \$300,000, and the list goes on. And on. And on. Part of the debacle is the fact

that the Chinese insisted that the embassy be built with domestic labor. Chinese bureaucrats and contractors have soaked Foreign Affairs.

Ben Wicks really reads newspapers. He found this item in the *Manila Philippines Times Journal*: "A retired German army officer was hospitalized as a result of skin infections caused by wearing military medals pinned to his naked chest. His wife told doctors that he wore the Iron Cross and similar decorations to bed and ran up the flag in their bedroom. I have an idea I know the guy. He probably says, 'Heil, Hitler!' when he eats his sauerkraut."

The president of the Canadian Manufacturers' Association is beginning to see light at the end of a long and dark tunnel: "We're finally bouncing off the bottom," he said. The industry is expected to add between 15,000 and 20,000 workers to its payrolls in 1994.

Cigarette smuggling remains a thorn in the flesh of the government's law enforcement agencies. Convoys of contraband cigarette-loaded vehicles are crossing the frozen St. Lawrence river like worker bees providing for their queen. It is impossible to control smuggling along the world's longest undefended border, so the feds are going to lower the taxes on smokes. Not

only will that blow a \$250 million hole in the budget, it may also stimulate the smugglers into higher activity to maintain their profit levels.

The 3,500 striking dock workers at the West Coast, who make about \$800 a week, continue to paralyze much of our export with their wage whining. The union and the employers walked away from the bargaining table about a difference of a couple of dimes in hourly wages. Ships are backing up in English Bay.

The minimum wage in Indonesia for a 10-hour day has gone up from \$1.40 to \$1.80. That's a day's wage, folks. No wonder Indonesia's economy is growing by leaps and bounds. Those wages are only an inch removed from the wage given to China's prison slave laborers.

Poland is trying to attract tourists. A flyer for a Polish hotel tells prospective guests: "As for the trout served you at the Hotel Monopoli, you will be singing its praise to your grandchildren as you lie on your deathbed." The Polish Bureau for Tourism might want to take another look at that one.

Some news from the Far East: Teheran reprieved a Christian pastor who was about to be executed for converting to Christianity 40 years ago. The Rev. Mehdi Dbaji from the Assemblies of God church, im-

prisoned for 10 years, is now free. But he still faces the charge of espionage, a catch-call charge that Iran uses to get rid of people the regime dislikes.

Four women suspected of shoplifting in Amritsar, India, had the word *jebkatri* (pick-pocket) tattooed across their foreheads.

Serbs and Bosnians keep killing each other. Sarajevo was highlighted as the scene of the most recent slaughter, but they are at each other's throats in many places in the former Yugoslavia. The tales of men and bullets continue.

That right-wing nut Eugene Terre-Blanche of South Africa is also threatening total war if Afrikaners are not given their homeland.

The French government has imposed a ban on smoking in public places. The French merely keep smoking, and not a single complaint has been lodged against smokers or proprietors of establishments since the ban began 14 months

ago. *Vive la liberte!*

Jeffrey Sachs, the Harvard economist who was an adviser to the Russian government, resigned from the function saying that the communist Old Guard has essentially taken almost all the major power positions in Moscow.

There was a pint-sized panic on the stockmarkets when the U.S. upped its short-term interest rate.

Any more snow now hereabouts will be as welcome as a dill pickle on a strawberry shortcake. I've had enough. The barbecue on our deck is out of reach, dogs in the neighborhood are now wearing paw shoes and people are as pale as coconut milk. Any day now I expect penguins and polar bears to appear on the front porch, and I doubt whether the grass will survive under these mountains of white stuff. I want to see a butterfly again.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Ontario promotes righteousness of the correct kind

Politicians are hard to figure out at the best of times. Here is Ontario's Premier Bob Rae on live radio holding forth on the evil of lowering tobacco taxes and saying, "Knowing what we know about cancer and knowing what we know about heart disease" it is irresponsible for the federal government to lower tobacco taxes.

Funny. Why is Rae not talking the same language when it comes to casinos and lottery tickets? Why are he and other premiers not on record as saying, "Knowing what we know about people's addiction to gambling and knowing what we know about poor people spending their welfare cheques on Pro-Line, it would be irresponsible to begin casinos in border towns like Windsor and Niagara Falls and to run provincial lotteries"?

But you hear no such thing. Casinos create jobs and lotteries allow governments to give wonderful grants to various social programs. The end justifies the means. No more discussion, please.

The bureaucracy decides

Many governments are that way. They love to legislate righteousness in certain areas but not in others.

For example, on March 1, all universities in Ontario are supposed to submit a plan to the Ministry of Education, a plan that sets out how they hope to achieve zero tolerance of harassment and discrimination. Before each university can implement such a plan, the ministry has to approve it.

The process itself smacks of totalitarianism. You make the plan, we may or may not approve it. Notice the government doesn't have to risk anything by showing its hand. The universities have to come up with a foolproof set of guidelines, and then they have to sit back and wait. In their eagerness to please the ministry they may go too far in setting limits on themselves. But the ministry will never tell them that.

University teachers from across Canada are alarmed and have urged the Ontario government to delay a policy that they say threatens free speech and academic independence.

We're not arguing that certain policies against harassment are not warranted, but we are critical of a bureaucratic imposition of righteousness.

Besides, where is the balance? Will the government of Ontario enforce clear guidelines for what constitutes pornography, for example? They won't, according to Eleanor Johnstone, who in January quit the Ontario Film Review Board in disgust because, she says, the government is allowing a tidal wave of pornography to flood the province.

It's a question of altars

Why are governments content with the fact that there is no legislation against abortion in Canada at the moment, and there hasn't been since the Supreme Court struck down a federal abortion bill in 1988? Knowing what we know about people aborting perfectly healthy fetuses, isn't that irresponsible?

It seems that there is a big G.A.P. in government attempts to seek the welfare of its citizens, that G.A.P. being Gambling, Abortion and Pornography. Why is that?

It has to do with the idols our society and their governments serve. We are a society that

prizes the absolute moral freedom of the individual. This results in free choice in the area of abortion, for example. We also believe that we have an inalienable right to prosper. Furthermore, we respond to pressure groups because we don't have the moral courage to stand up for what may not produce immediate benefits but has more lasting value. In our desire to appear just, we are willing to create a mediocre and egalitarian society.

The Ontario government makes no bones about the fact that its highest priority lies with the equity and welfare agenda: "Government reforms to labor legislation, employment equity, pay equity, assisted housing, expanded daycare and the introduction of a wage-protection plan to guarantee the final salary and severance payments of workers when companies go bankrupt." (*Globe and Mail* Dec. 30, 1993).

Some of these policies may indeed need to be enacted. But it is clear from all this that contemporary governments are more interested in imposing correct behavior than they are in promoting and protecting creative and moral behavior that comes from within.

If the failure of communism has taught us anything it should be zero tolerance for a made-in-parliament heaven on earth.

BW

A Faustian bargain

Harry Antonides

Society is now steeped in the idea of individual sovereignty. There is no transcendent authority to which we owe allegiance, we are assured. But declaring each individual to be sovereign means that a shared sense of the common good is severely weakened. No society can long endure without a broadly based moral consensus. To fill the ensuing vacuum, many people are looking to the state as the institution that is able to mastermind (organize) the ideal society.

To put this in other words, as we rely less on people's internal sense of right and wrong based on a higher law, we rely more and more on the power of the state to impose external restraints to enforce the desired behavior. Those who cherish freedom and know that truth is not of our making, will have no trouble discerning this Faustian bargain for what it really is.

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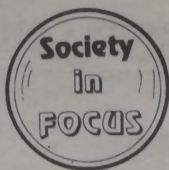
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Society/Letter



Jake Kuiken

'Where the heck is Bawlf?'

I'm not much of a sports fan. To me, baseball looks about as interesting as watching grass grow. That is, if you can keep from falling asleep. Hockey generally falls in the same league as the late-night television gladiators. Football is something played mostly by mental teenagers in their 20s and 30s after their daily steroid snack. And golf is primarily for the late middle-aged set who still haven't figured out that only dogs chase balls!

But when our teenager announced last winter that he was going to Bawlf with the high school basketball team, I had to take notice, if for no other reason than to ask, "Where the heck is Bawlf?"

Of course, not wanting to show my ignorance of Alberta's legendary history and remarkable geography, I immediately observed, "I suppose it's probably close to Westward Ho!" Sports fans, please note: I'm truly learning "The best defence is always a better offence!"

A new pastime

As a result, for the second year in a row we have joined the parents who chase their teenagers all over Alberta in pursuit of "the game." Recently we even ventured into the lower mainland of British Columbia. Quite a remarkable trip, I might add. Except for a single and costly delay by the local *gendarmes*, the Roger's Pass and Cocquihala toll road combined immeasurable beauty with treachery in copious quantities, especially at 110 clicks per hour. In Abbotsford we all celebrated genuine hospitality, friendship, victories, sportsmanship and the joy of winning the three-point contest.

While chasing after this teenager, there's something about this sports' stuff that even this born-and-bred cynic has finally learned to appreciate. Mind you, I'm not ready to capitulate completely. Please note, although it's *because* of sports, it of course has nothing to do with sports!

It's all because of the kids, parents and coaches!

Coaches are entitled to some respectful appreciation. It's not for winning or losing the games their charges play. And, it's certainly not for the long gruelling practices in the early mornings, after school, in the evenings, Saturday mornings and even on holidays. Clearly it's not for the evenings and weekends they spend away from their spouses, their own children, or the other important things that demand their attention. It's definitely not for the disappointment or frustration when the team just doesn't perform to its potential.

Discovering fellow believers

It is, however, for the characters they help form, the confidence they instill and the models they represent. Above all, though, it's for the Kingdom community they're helping to build!

You see, there's a lot more to this stuff than meets the eye. While watching a game recently in a nearby town, realizing our teenager played on the other side, another dotting father told me, "I'm a believer too." As a theological confession it wasn't much, but these few words spoken by a stranger quickly helped turn a competition into a community.

At half-time when there wasn't anything to cheer or yell about for a few minutes, we spoke about our aspirations and hopes for our children. In a following game, he and his son cheered for our team!

By the way, our teenage son plays basketball for the Calgary Christian High School's Cougars; the coaches are teacher Stan Hielema and pastor Mike Reitsma. Thank you, guys!

Jake Kuiken is a registered social worker who lives and works in Calgary, a city to the south of Bawlf.

We should prepare for the New Creation

There is something I really missed in the articles by the two learned gentlemen John Bolt and Henry Wildeboer regarding the maintenance or mission of the church (CC Jan. 14). There was no reference at all to the glorious future that awaits us.

Let me explain.

The church has fascinated me for a long time. That's mainly, I imagine, because I have been a motivated member of it for the past 30 years or so, ever since I have consciously taken an active role in it, a role which was not always positive.

Perhaps a note on my church experience is not out of place. In my more tempestuous days I had my troubles with the church. As an elder in the Christian Reformed Church I once resigned and joined another local CRC, from where, again after a dispute with a new minister, our family moved some 300 km to join a commune with a house church for almost six years. When this experiment failed, we became members of the local Presbyterian Church. I've been an elder there for more than 10 years.

The story of the church at large has been equally troublesome. We know our church history well enough to remember that the Hebrew people in the Old Testament and the people of the New Testament had perilous pilgrimages. And we are no different: we too are rebellious, cowardly, treacherous, undependable and fractious. Just as the people in the Bible were, we have been a constant trial to our God.

Reinventing the church

The church is in the world. We try not to be of the world, but are nevertheless deeply influenced by social conditions. A close look at our society shows that businesses worldwide are being re-engineered. The old paradigm of "if it ain't broke, don't fix it" has been radically reversed to read, "If it ain't broke now, it will break down tomorrow, so reinvent a new way now."

If business and, soon, governments work this way, then the church cannot stay behind. Capitalism is making an all-out-last-ditch effort to conquer the world. In such a cruelly suicidal and creation-killing climate the church must also drastically alter its direction. The cosy relationship between church and state/private enterprise is disappearing.

We no longer may and can endorse practices of the past in which capitalism and mission went hand in hand, bringing to the so-called heathen nations our idols in the form of Coca Cola, Hollywood movies and Marlboro. Now, by and large, not the messages of the Bible, but the most explicit videos are shown in the most remote recesses of Angola,

Nepal and Zambia.

In these last days in which circumstances often shift overnight, the church too will experience fast and vast changes. We have God's assurance that his church will prevail, but it may not be the church we expect or want. The church of the future may not include our favorite liturgy or hymn, our central theological principle or even our denomination. The form of the new world and the new church is not in our hand.

Preparing for the New Creation

One thing is very clear to me: now and in the next millennium, in an increasing way, God's call to us is to prepare ourselves for the New Creation. That is the hope the gospel gives us. That newness is for the entire world, not just for the church, which will not be present in the New Creation.

Especially we laypeople, who are called to be members in the church, have a special task to work for renewal and refreshment — not of the church as an institution out of the past, but as a centring presence from which we may serve in that new world that God is creating around us so that we can prepare for the perfection to come.

God is making all things new. He is calling us to participate in the New Creation. God's time is now.

Bert Hielema
Tweed, Ont.

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Environment/News

Earthtenders



Our place and task in the environment

John Wood

Shooting the messenger?

There is a venerable sequence regarding the reception of unconventional scientific ideas: each new idea is first said to be untrue; then opponents argue that it is against religion; and in the end, it is blunted by asserting that the central claim was known all along.

The evangelical response to the environmental movement in North America seems to be touching these bases in order. The outright denial that anything is wrong with the environment can occasionally still be heard. Now the rejection of the environmental movement on religious grounds has begun to surface. Some environmentalists have been inviting this response by openly embracing a New Age mysticism.

Today two very different views of environmentalism are emerging among evangelical Christians. The release last month of "An Evangelical Declaration on the Care of Creation" by the newly organized Evangelical Environmental Network (EEN) will likely accentuate the differences among evangelicals on this issue.

Worlds apart

The reaction to the EEN declaration has been swift. Writing in the November issue of *World* magazine, E. Calvin Beisner took EEN, and Calvin DeWitt, to task for a number of presumed failures. This type of critique has been growing over the last several years in newsletters, magazines and books.

The common threads in all these critiques is an optimism regarding technological creativity and the capacity of the environment to produce resources and absorb insults. The world looks completely different from each viewpoint.

Beisner concludes that DeWitt is wrong in his assumptions, and his facts as well. Land, forests, air, water, fisheries, etc., are all better than they have ever been, according to Beisner. But he did not discuss major disruptions like the closure of the Atlantic cod fishery.

It seems that the two groups actually are speaking about very different worlds. One is the world of market economics. On this view environmental issues like resource scarcity will be met by the market place, if the government will just let it freely operate. Environmental damage will be assimilated into the price structure and effectively ameliorated.

The view of DeWitt and the EEN, in contrast, is taken up with problems that largely lie beyond the market domain. What, for instance, is the price of a sunset, or an old-growth forest, a free-flowing river or the capacity of a marsh to recycle nutrients? Can you place a price tag on an endangered species?

We may not like the message that the EEN declaration brings. But before we shoot the messenger I suggest that we reconsider what the Scriptures (such as Job 12:7-12) say about the creation.

John R. Wood teaches environmental science at The King's University College in Edmonton.

A g(e)orgeous coincidence



Bridgewater, Nova Scotia.

On the front page of the Dec. 24, 1993, issue of *CC*, accompanying your story entitled "U.S. scientists, religious leaders talk environment with Gore," is a photo taken by Hugh MacLennan. I have a gorgeous painting of that exact spot, done in 1966 by renowned St. Catharines artist George Langbroek. What a surprise to see a picture of the same spot featured in our painting.

Ann Bezemer
Grimsby, Ont.

Trial unlikely, says defence lawyer

...continued from p. 1

She is also calling for \$500,000 in "exemplary and punitive damages" from 18 pro-lifers, some of whom have as little involvement as Pastor Alchin.

Pro-life insiders say it's unlikely that they will escape at least some kind of clamp down on their activities.

A spokesperson at Campaign Life, the political arm of the pro-life movement in Canada, says the timing of the call for an injunction — just after the Attorney General met with abortion leaders last summer — shows that it is politically motivated to appease strong pro-choice lobbyists.

Ban could last

The Attorney General is calling for a temporary injunction to last until a trial. While a Campaign Life newsbrief said the trial is expected to be heard within the next year, one of the three defence lawyers says that's unlikely.

"There's never going to be a trial if they get a temporary injunction," says lawyer Peter Lauwers. He points to the 1989 hearing in which abortionist



Defence lawyer Peter Jervis faces the press.

Henry Morgentaler applied for and won a temporary injunction to stop the large number of rescues being done at the time.

"We're still waiting for that trial," notes Lauwers.

Government lawyer Leah Price insisted during the hearing that she's not trying to stifle all protest against abortion. Pro-lifers could still write letters to the editor, picket politicians and "send out materials," she said.

But Lauwers says that kind of thinking misses the point. The government lawyer "is trying to turn privacy into a

near constitutional right," he says.

The injunction, if granted, "would set a precedent in which our right to free speech is limited by whether or not another person is upset by it. Other constitutional rights could become subjective, too," says Lauwers.

Defends right to counsel

Defence lawyer Peter Jervis defended the right of his clients to counsel women as they go into the clinics for abortions.

"If [free speech] protects obscenity, surely it protects the right of women to stand on public streets and say, can I help you, we're here for you," he said.

Last year 93 women, mostly in Toronto, decided not to go through with a planned abortion because of such sidewalk counselling in front of the clinics.

The court documents show Boyd's lawyer refused to let her tell defence lawyer David Brown if the government is picking up the legal tab for three abortion clinics which have been granted intervenor status in the case.

Art

Video review

by
Marian Van Til

City of Joy

Stars Patrick Swayze, Pauline Collins, Om Puri, Shabana Azmi, Ari Malik
Based on the book by Dominique Lapiere
Directed by Roland Joffé

"A man's journey to the end of his obligations is a very long road. If the journey isn't what you expect, don't be surprised." That's what Asari's elderly father tells him as he leaves his rural village in India, bankrupt, with his wife and three children to seek a better life in Calcutta. And that statement comes to characterize this film.

The threads of the lives of mainly two characters here interweave: Asari (played by well-known Indian actor Om Puri) and Max, a young American doctor (Patrick Swayze) who is haunted by the spectre of an intimidating father and past failures. They are very different kinds of men, or at least they seem so.

Avoiding shame

Asari is a man of integrity whose life is centred on his duty — to provide his wife and family with a living, to earn a dowry for his teenaged daughter so as not to shame her and himself. He also wants to maintain a promise to stay loyal to his rickshaw boss, though the man is a "god-father" who controls the peasants in that part of the city and must be paid constant protection money.

Max, on the other hand, is trying as hard as possible to avoid obligation and to deny his essential integrity. He has come to India on a "spiritual quest," he says sardonically. But he's really trying to dodge anything that will result in personal or spiritual renewal. He simply wants to forget his past life.

We are introduced to Max in a hospital operating room in

Houston, Texas, where he is trying — and fails — to save the life of a little girl. We find out later that Max has other demons. As a boy he was privy to a guilty secret of his father's which he was sworn to keep from his mother. Yet Max idolized his domineering father and felt obligated to become a doctor because his father was one and wanted him to be. When we meet him, Max is running from his perceived failures as a doctor and as a son.

Discovering the City of Joy

The lives of Max and Asari intersect when Asari rescues Max from muggers, one of whom is the son of the Godfather. In return, Max soon finds himself (reluctantly) delivering a breached baby born to friends of Asari's.

When Max was mugged Asari took him to the City of Joy, a clinic run by an indefatigable Irish nurse, Joan (Pauline Collins). Max is nonplussed by both the Indians and Joan, and is eager to leave. He both pities and is repulsed by these peasants whose simple lives are defined by having to acquire basic needs, and who, irritatingly to him, are willing to be dominated by the Godfather. (It never occurs to him that all his life he has allowed his own father to dominate him).

Nor can he fathom why Joan ("St. Joan," he calls her) would dedicate her life to the hopeless task of trying to alleviate suffering in this teeming ghetto.

Joan retorts that there are three kinds of people in the world: those who run, those who spectate, and those who commit. She leaves no doubt as to which category he falls into.

We're sure, however, that Max will eventually "commit." And while Joan plays a role in that, Max's main teacher is Asari. Max learns from Asari

Haydn manuscript discovery a clever hoax

Haydn would have appreciated the joke, says scholar

Marian Van Til

LONDON — The classical music world was set abuzz late last year when six piano sonatas attributed to Haydn surfaced, filling a long-acknowledged gap in the "Entwurf Katalog" of that 18th century master's works.

The sonatas were brought to the world's attention by Austrian pianist Paul Badura-Skoda and his music historian wife, Eva, and were authenticated by H.C. Robbins Landon, who is considered to be the world's foremost Haydn scholar.

Landon, an American who has for years made his home in London, wrote a lengthy article detailing the "find" in last month's issue of *BBC Music*. In this month's issue he eats his words, albeit goodnaturedly.

Landon, despite the initial embarrassment the situation caused him, insists he has been "highly entertained" by it. Haydn himself was an ebullient practical joker whose most famous work is perhaps his "Surprise" Symphony (No. 94), which begins softly, then suddenly jolts listeners out of their seats with an unexpected bang. That's why Landon believes old Papa Haydn just

"might have enjoyed this whole episode too."

Detective work

The sonatas were so well-composed that their author — whoever he or she is — initially fooled Landon and other musicians and scholars who heard the works. However, clues that the sonatas might not be authentic soon began to surface.

First, Winfried Michel, the German flute/recorder player who gave photocopies of the sonatas to the Badura-Skodas, was unable to produce the original manuscripts as he said he would. (It's still unclear whether Michel himself wrote the sonatas. Whoever did "is a forger of fantastic gifts," says Landon.)

It has now been determined that the pen used was one with a steel nib. But steel-nibbed pens were not in use until the mid-19th century (Haydn died in 1809); nor were the paper watermarks (identifying marks stamped into each sheet) of 18th century origin. Stephen Roe of the music manuscripts department at Sotheby's, the famous British auction house, notes that the penmanship, too, is odd. "The writing of the tit-

les is stilted, giving the impression of being drawn rather than written, and executed with the intention of seeming 'antique,'" he told *BBC Music*.

Forgers try too hard

Roe also detailed why the layout of the music on the page is strange and "unplanned" — not the work of a professional 18th or early 19th century copyist. In addition, the clefs and rests are modern looking, seeming to have been written "by someone with a knowledge of 20th century printed music."

The clinching detail for Roe, however, was one tiny item: a library catalogue number on the first page. Such a number would normally be added at some point by some unknown librarian. But the sonatas' "catalogue number" was written in the same hand, and with the same pen, as the sonatas themselves.

In a case worthy of Sherlock Holmes, Roe sums up the matter in Holmesian fashion: "Forgers frequently overexert themselves in their attempt to convince, and in doing so make the single error that gives the whole game away."

French Moslems irate over Koran fashion blunder

PARIS, France (EP) — Leaders of the Moslem community in France were irate after German model Claudia Schiffer appeared in a Paris fashion show wearing a tight, low-cut bustier with verses from the Koran embroidered in gray pearls.

Chanel designer Karl Lagerfeld says the design was an innocent mistake. He took the Arabic writing from a book about India's Taj Mahal, and was told it was a love poem. The Koran verses on the dresses said: "He whom God guides is well-guided, and he who is abandoned by God will find no one to put him on the right road."

Claude Eliette, chairperson of Chanel, spent two hours with French Moslim leaders explaining and apologizing for the error. Eliette promised to have the offending garments burned and has appealed to photographers and television crews to return or destroy their films.

Dalil Boubakeur, the leader of France's Moslems, called Chanel's actions a "gross and almost scandalous mistake by ignorant people." He accepted Eliette's apology and promised to convey Eliette's apologies to the rest of the Moslem world, but added that "only God can pardon human error."

that "duty" is not necessarily negative. And Asari learns from Max that cowering in the face of oppression such as that meted out by the Godfather and his son is not necessarily a part of fulfilling one's duty.

Though aimed at North American audiences *City of Joy* does a decent job of focusing on Indian culture and the Indian characters. The initial clash of cultures and values embodied in Asari and Max becomes tempered by the men's growing respect, even love, for each other.

Max's transformation is not spiritual in the sense in which most of us would define (Christian) spirituality. He does, however, become more fully human, in the best sense of the word. And he learns that the clinic is aptly named: joy is possible when one ceases to live for him- or herself.

Church, Marian Van Til, page editor

Touring bishop hears tales of horror, crucifixion in Sudan

Barbara Baker

KHARTOUM, Sudan (NNI) — New documentation of more savage persecution against Christians in Sudan surfaced last month during the tour of exiled Roman Catholic Bishop Macram Gassis across southern Sudan.

In consultation with Sudanese Christians of all confessions during his Jan. 6-11 visit, Gassis heard eyewitness and documented accounts of murdered church leaders (some of them crucified), children sold into slavery, the elderly slaughtered and dumped into mass graves, and dozens of churches as well as mosques burned to the ground.

According to Episcopal Bishop Nathaniel Garang of Sudan, Rev. Paul Kon Agilit was murdered and hacked to pieces after government troops captured him with four others near Bor on Dec. 16.

The pastor was reportedly holding a cross and his Bible in his hands when he was struck down at the Makuac church. Local Christians said the soldiers cut his body to pieces because they had been told he would be resurrected. Three of the other four were released, although one other man was reportedly killed by troops.

Suffering but not 'oppressed'

"The Christians are suffering," Garang said, "but they are not oppressed by it." In fact, he

claimed that 32,000 people had been baptized in the area since Agilit's martyrdom two weeks earlier. Presbyterian pastor William Gatjung Lam Peos reported similar indications of spiritual hunger in the Ler region, where there are only two pastors working among 95 congregations. Peos told Gassis on Jan. 6 that he had baptized 3,004 people in the last two days. On the previous Sunday, he said he had baptized 154 people in one village and 108 in another.

Emir Nur Zubeir, a Christian catechist from the Dilling area, told the bishop that at least 61 churches there have been burned down since 1991; in the Heiban, Delam, Um Ddurain and Buram districts. "They [government forces] killed priests, pastors, catechists and elders," he testified.

While the bishop was in Nimule, Ibrahim Sabit from Um Durain told him about a Pastor Harun, who was captured in his church in El-Nugra by government soldiers and crucified on June 5, 1990. Two other men who had their ears lopped off and were then crucified survived the ordeal, he said.

Charging that the government troops had slaughtered the elderly at Um Sardibba who could not flee to the mountains, Sabit said they had then thrown them into a common grave.

Another representative from Tolashi, in the western Nuba

Mountains, reported that kidnapped children are being sold in the open markets in Lagawa, El-Daen and El-Tabun. In Lagawa, he said, a child could be bought for "legalized adoption" from government troops for only L 300-500 (\$2-3.35 US).

Concerned about 'reputation'

The tour marked the first time the Bishop of El-Obeid had returned to Sudan since his public criticism of the Khartoum regime's violations of

human rights at a U.S. Congressional hearing three years ago.

At the 1990 hearing, the Catholic prelate accused the National Islamic Front (NIF)-backed government of Sudan of conducting a coercive Islamization program among Christians and other non-Muslims. He also declared the state was committing genocide against the black population of the Nuba Mountains and southern Sudan.

The Sudanese government subsequently declared that the bishop had "ruined the reputation of Sudan before a foreign

nation."

During his five-day tour back in his native land, Gassis was greeted by crowds of thousands of enthusiastic Christians in Nzara, Yambio, Nimule, Aiot, Yakwe and Ler.

He was accompanied by Fr. Matthew Haumann of the New Sudan Council of Churches, Baroness Caroline Cox of the British House of Lords and John Eibner of Christian Solidarity International, which sponsored the trip.

Archbishop of Canterbury calls for international pressure to end misery in Sudan

Sparks diplomatic row between Sudan and Britain

Richard Nyberg

NAIROBI, Kenya (NNI)—The Archbishop of Canterbury, Dr. George Carey, has called on the international community to press for an end to 10 years of civil war waged against the Christian and animist south by the Muslim-dominated government of Sudan.

"We must work harder for a political solution," Carey said after a four-day visit to a border area in the south. "We cannot allow so much human misery to continue."

Human rights groups and governments have accused Sudan of carrying out a campaign of Islamization and repression against Christians, but Muslim officials deny the charges. (See story this page, "Touring Bishop hears tales...")

The archbishop also appealed in separate meetings with leaders of two feuding factions of the rebel Sudan People's Liberation Army (SPLA) to find peace between themselves "for the sake of the survival of their people."

But his visit sparked a diplomatic row when Sudanese military leader Umar Hasan Al Bashir expelled the British ambassador to Khartoum after Carey refused to travel to the north at the invitation of the government.

In retaliation, the British Foreign Office also expelled the Sudanese envoy to London after Al Bashir's regime failed to withdraw its expulsion order for Ambassador Peter Streams.

Sudan's leadership was quick to link the archbishop's trip with the British government, whereas British diplomats had characterized the visit as "church-to-church." Carey visited the south as a guest of the Anglican Church.

Crucifixion, but resurrection too

A Sudanese government spokesperson later condemned the visit as a "political" move and wondered if Britain would allow an Islamic leader to go to Belfast and talk to the Irish Republican Army, which is fighting to end British rule in northern Ireland.

Christian Aid, a British-based non-governmental organization, warned that the row between Britain and Sudan could hinder efforts to alleviate an "increasingly desperate humanitarian crisis in Sudan" as Britain's decision to expel Sudan's ambassador could lead to further restrictions on aid agencies working in the East African country.

Carey told journalists that during his visit to southern Sudan, what moved him the most was the "strength of the people's faith, coupled with the desperation" of their plight. He said the trip was the "longest four days of my life."

Alongside the overwhelming isolation, hunger and pain among the refugees, he said there was an "outstanding Christian enthusiasm, a tangible sense of God's presence with them, a joy in worship and a conviction that God will not let them down."

He asserted, "If there is crucifixion in Sudan, there is also an undeniable resurrection. Here is the authentic power of the Gospel of Jesus Christ who conquers sin and death."

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A Presbyterian Comments

Robert J. Bernhardt

Is there a place for new hymnals?

The Presbyterian Church in Canada is now engaged in an exercise which may influence its worship for years to come. In 1990 the church agreed to undertake a revision of the *Book of Praise*, the official hymnbook of the denomination. Publication is currently slated for 1997.

In the course of its 118-year history the Presbyterian Church in Canada has sponsored three editions of an official hymnal. The first, published in 1897, endeavored to bring musical unity out of the variety of traditions represented in the various Presbyterian and regional synods and assemblies which had entered the union of 1875. As might be expected, it wasn't long before a revision was seen to be necessary; that was published in 1918.

The 1918 edition of the *Book of Praise* had a tremendous impact on the worship of the denomination. It survived until 1972, having been used in almost every Presbyterian congregation in the country for over 50 years. Most older Presbyterians living today (and they make up a significant portion of the denomination's membership) are still more influenced by it than they are by the current edition.

Music a huge influence on theology, worship style

The present editorial committee faces a rather daunting task. It aspires to produce a book which will both satisfy a continuing traditional style and provide leadership in establishing worship patterns that will break out of the traditional world. We are about to discover that it is far more difficult to change the musical component of worship than to modify the language of the spoken liturgy.

A more radical voice in our midst is, in fact, questioning the whole idea of producing a *Book of Praise* at all. It suggests that the denomination's leadership in music should be restricted to identifying good material and clearing away the copyright obstacles. Congregations could then utilize modern technology to incorporate such material in their worship services.

Needed: a way to incorporate new songs

Some congregations already make use of overhead projectors to provide the people with words and music. Almost all congregations produce a printed weekly bulletin in which hymn words can be printed.

Congregations can also use the resources of computers, photocopying and instant printing to produce their own hymn collections for use in worship. Some sceptics doubt that the next edition of the *Book of Praise* will be a commercial success. They feel that congregations will turn to other existing hymnals for new musical resources for worship.

Personally I would prefer some means by which congregations could easily make use of a broad variety of musical resources in their worship and do so legitimately and legally — giving due credit and remuneration to authors and composers. Such an arrangement would provide for a core repertoire of great hymns of the faith, yet also enable the use of recent material without having to wait decades for selections to be acknowledged as worthy of inclusion in the *Book of Praise*.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Presbyterian pastor wants others to try his telephone 'hope line' for community outreach

Marian Van Til

SAN DIEGO, Calif. — A Presbyterian pastor in San Diego, Calif., has a proven means of reaching people in his community, and now he's trying to get others interested in his method.

Rev. Richard B. Haywood of Linda Vista Presbyterian Church developed the "DIAL HOPE Telephone Outreach Ministry" four years ago as a means of "reaching the unchurched." In those four years DIAL HOPE has had 20,000 calls (an average of 14 a day) and 2,000 requests for prayer. But he isn't sure how many people have come to his church as a result.

A second telephone number hooks people up to a "relaxation prayer" (and tells them about DIAL HOPE if they happened to call the relaxation number first). The prayer is really a relaxation exercise aimed at getting people to let go of muscle tension throughout their bodies.

Messages on the DIAL HOPE line are changed daily, except Saturdays and holidays. These are not terse "dial-a-prayer" messages. Each call lasts 10 minutes or more, and on Sundays a sermon is provided for those who can't attend church.

When a person calls, he or she may be asked, "Have you ever wondered what's in the Bible?" Then the caller is told that the Linda Vista church offers a weekly Bible study for young adults in which attendees will get an overview of one book of the Bible each week. Other church programs aimed at people of various ages are also announced.

The "meat" of the phone message, however, is a meditation introduced by a Scripture passage. After the message the caller is invited to make a prayer request; Haywood then promises to pray for the person "during my daily devotions for the next three weeks."

After the message the caller is invited to attend church. He or she is assured that the congregation is friendly but "you won't have to stand up and introduce yourself." For those unfamiliar with church, or at least with Presbyterian-style wor-

ship, callers are told there is a clear, written order of worship so they can follow everything that happens during a service.

'You can do it too'

DIAL HOPE is essentially a one-man operation, though the congregation gets involved when people attend church as a result of the telephone line. Haywood himself writes and tapes the daily messages and sermons, the "relaxation prayer" and prays for callers.

Haywood is currently trying to get others to start such ministries. He recently sent out press releases about his ministry to churches and Christian organizations across the U.S. and in Canada as well. He offers both a 58-page DIAL HOPE

Manual (\$27 US) and a year's worth of DIAL HOPE Scripts (\$39 US). Quoting another Presbyterian pastor from whom he got the idea, Haywood says, "DIAL HOPE is one of the most rewarding programs of my 30-year ministry."

The DIAL HOPE number is (619) 277-8060.

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Materialism:

How much is enough?

Lillian V. Grissen

When a \$20 bill seems small at the grocery checkout counter but a \$20 bill seems large in the benevolence offering plate —

When we buy a \$15-20,000 car on three-to-five year terms but hesitate to pledge \$1,000 for the church building fund over five years because we "don't know what the future holds" —

When we wear only the latest style clothes that carry the proper label and we don't hear the call for more dollars for the hungry and homeless —

Then we might well begin to question whether we are giving more allegiance to the idol of materialism in our consumer-oriented society than we are to sharing God's possessions with others who have less. As a minister once said, "Anything that comes between us and our God is our god." Jesus said very clearly, "You cannot serve God and money" (Matt. 6:24).

The suffix *ism* added to a word usually makes an innocent word negative. *Material* is one of those words. Materialism is a preoccupation with or stress upon material things rather than on spiritual things. *Preoccupied with? Stress upon?* Not us, we say, for most of us are busy trying to make both ends meet, to pay the bills on the first of the month, to take

a decent vacation once a year — nothing wrong with that is there?

Maybe no. Maybe yes.

A constant warning

Materialism is first of all an attitude towards things we "own." God must have known how insidious is his people's tendency toward materialism, because he speaks of it often in his Word. One out of every 10 verses in the Gospels

19:24). The "eye of the needle," I have been told, is not the eye of a needle in my sewing basket, but rather a narrow space (in the wall of a city) that a camel might or might not be able to squeeze through — depending on its size. I'm not sure that this explanation is correct, but I like the picture because it means we might see many wealthy people in heaven.

And I hope I am right,

in giving. I am too common-sense minded to trust that God will take care of tomorrow. Too fond of wanting the new when the old is still very good. I forget there is no U-Haul to the cemetery. Sometimes we possess our "things" so tightly that we are possessed by them.

God owns it all

Money and things themselves are neutral. No wonder Paul said to Timothy, "For the love of money [things] is the root of all kinds of evil" (1 Tim. 6:10). How much is enough? It's a question I struggle with.

Materialism means forgetting that God owns it all. God is our landlord, but he doesn't charge rent. He gives us a furnished house, a full cupboard, medical insurance and amenities too numerous to count. Can you ride past a forest or a pasture and not hear God say, "...Every animal of the forest is mine; and the cattle on a thousand hills" (Ps 50:10)? And, he says, "I am God, your God... I have no need of a bull from your stall (or the car in your garage)" (v. 9). He made heaven and earth, and no one can take it from him. When we give, we give his money, not our own. It's his.

You must give is the Old Testament way: "Each of you must bring a gift in proportion to the way the Lord your God

has blessed you" (Deut. 16:17). *What may I give?* or *What can I give?* is the New Testament way. It springs from God's love. He, in addition to the money, wealth and things

Materialism means forgetting that God owns it all. God is our landlord, but he doesn't charge rent.

of all kinds he entrusted to us, gave us his only Son to redeem and free us. God's was the gift of total love.

Because of God's love, we can give our first fruits eagerly. Substituting stewardship for materialism is an ongoing privilege, a glorious opportunity to shout, "Thank you, Lord." God plants his love in us when we accept the redemption Jesus bought for us. The harvest in us is the grace and gratitude to overthrow materialism and to overflow with biblical stewardship.

Lillian V. Grissen is a member of the stewardship committee of the Barnabas Foundation, Chicago, and author of *Firstfruits: Managing the Master's Money*.



God is our landlord

deals with economic issues such as the danger of wealth or a concern for the poor. The Gospel according to Luke contains 165 verses that deal with money and wealth.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Matt.

because *we* are the wealthy. We North Americans represent only five per cent of the earth's population but we own and control about 90 per cent or more of the world's wealth. I think I am an average Christian, and too often I see how materialistic I am.

Sometimes I am stingy

Materialism:

The most popular idol

Andrew Kuyvenhoven

Biblically speaking the words ending in *-ism* usually indicate an idolatry. Just as, medically speaking, the words ending in *-itis* indicate an illness. Having an appendix is all right, but with appendicitis you're in trouble. Having material possessions is fine, but you worship the wrong god if you are a materialist.

Science is good and matter is good and evolution is natural. But when these get the last word and the highest place, they are called scientism, materialism and evolutionism. They have become idols. The highest place always belongs to God, and Christ has the last word.

God must be worshipped. Things must be *used*. But materialists worship things and, if they also believe in God, they use *God* to get things.

Materialism is the most common contemporary idol. And money-itis is a fatal disease. The idol wants the loyalty of our heart and the disease gets under our skin. Before we know it we have the virus. Any objective observer of human lives in the Western world (say, a visitor from Mars) would think that we are all involved in a life-absorbing competition and that the winner is the one who has the most toys when he or she dies. It's no longer we who *have* toys, but we become what we worship. "Toys R Us." Materialism is a religion. We begin by training our children in the way that they should go and when they are old they shall not depart from this friendly idol.

Riches usurping wisdom's place

And yet, the blessed life that God has in mind for you and me includes the enjoyment of material possessions. God gave us earthly bodies. We are sensual beings. God never bypasses our senses when he comes to us (in Word and sacrament) and blesses us. We see and hear, we touch and smell and

taste his gifts. There's no feast to be enjoyed without good food and drink. There's no marriage to be enjoyed without good sexual relations. And a comfortable house, although it may never become our only comfort, certainly adds to the quality of living.

Prosperity is not necessarily a sign of God's blessing. But it was in the case of Abraham, Isaac and Jacob.

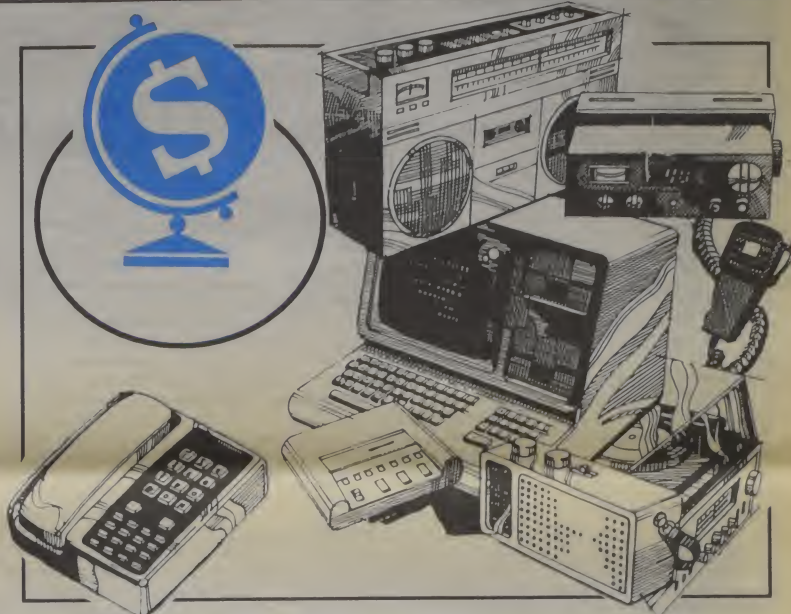
Solomon was fabulously wealthy. And in two ways his person and his reign illustrate the role of prosperity. First, notice the irony that God's blessing turned to Solomon's destruction.

God was happy when the young king chose wisdom as the supreme gift (1 Kings 3:10). "Since you have asked for this and not for a long life or wealth for yourself... I will do what you have asked; ...moreover I will give you what you have not asked for — both riches and honor — so that in your lifetime you will have no equal among kings."

The irony is that it was riches and honor which made Solomon lose his wisdom. "That which was good became death to him" (compare Romans 7:13). It is still a risky blessing to be rich and

And yet, the blessed life that God has in mind for you and me includes the enjoyment of material possessions.

honored. My parents told me that only strong legs can carry the burden of riches and that few people get honored without becoming proud. I have seen some people who were sup-



ported by God's grace carry this trust wisely. But only a few.

At the same time, the riches, might and prosperity of Solomon's kingdom form an important biblical model for the *shalom* of the kingdom of David's greater Son. The splendor of Christ's kingdom will include all the beauty and wealth of the nations, just as in Solomon's Jerusalem silver was as common as stones (1 Kings 10:21,27). Under Solomon's reign people "ate and drank and were happy" (4:20). Everyone "lived in safety: each man under his own vine and fig tree" (4:25). And so there will be goodness and joy in Christ's kingdom. For he came to change our water into wine.

The goodness of things may never be enjoyed apart from Christ. The heart may never attach to possessions, but to Christ alone. He is our life and without him we have no life.

Yet we are weak; things have tentacles and money has claws. They grab us deeply. We and it may hold on to each other so much that we and our

money perish forever (as Peter said to Simon the Magician, Acts 8:20). Money makes us lose our dependence on God. It causes loss of wisdom.

Poverty is not everything, either. It can make people bitter and dishonest. For most of us the life for which Agur prayed is best, and none of us should be afraid to use his words: "Give me neither poverty nor riches, but give me only my daily bread. Otherwise I may have too much and disown you... or I may become poor and steal" (Prov. 30:8,9). Jesus used this prayer as his model when he taught his disciples: "Give us this day our daily bread."

God more critical of wealth than we are

We must develop an attitude that is critical of riches in a culture that considers nothing nicer. The Bible is much more critical of wealth than we are. If you "desire to get rich" you are a good candidate for hell, says the Scripture (1 Tim 6:9,10) and the love of money

(not "money" but the "love of money") is the cause of endless grief.

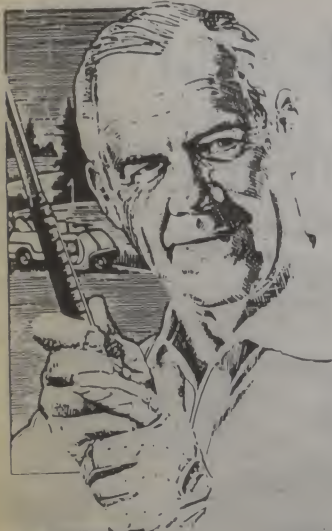
The only person who ever came to Jesus and went away sadly was the rich young ruler "because he had great wealth" (Matt. 19:22). And until today it seems to take more grace to save a rich person (and a theologian, I think) than any ordinary sinner.

Yet the rich also have chances to do what others cannot do. If they have their priorities straight — *worship God, love people, use things* — they can be a cause of happiness for many and find deep joy for themselves.

"Command the rich in this present world... to do good, to be rich in good deeds and to be generous and willing to share, so that they may take hold of the life that is truly life" (1 Tim. 6:17-20).

Andrew Kuyvenhoven is a former Banner editor and retired Christian Reformed pastor who lives in Grand Rapids, Mich.

Feature



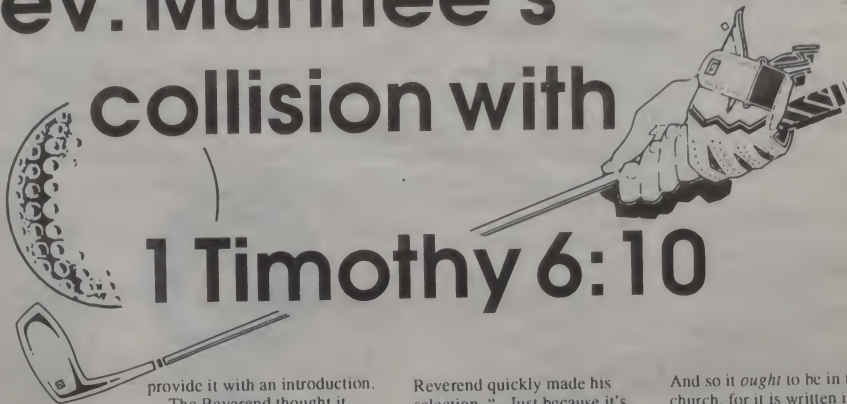
Carl D. Tuyl

It was crunch-time for the Reverend Pete Munnee, senior pastor of the Church of Blessed Progress. It was Saturday evening and his sermon on 1 Timothy 6:10 had gotten stuck in a swamp of dead words and worn-out clichés. Vagrant thoughts wandered aimlessly through the canyons of his mind. He suffered a head-on collision with the text. Even his usual fall-back method of homiletic kleptomaniac, which he considered research, did not produce a satisfying manuscript. Words and phrases appeared on the color screen of his TTX-486 Super Swift computer. But none of it ever made it to the Z-3000 laser jet printer. Aborted before birth, so to say, with the delete button.

It had been quite a week for Rev. Munnee. His Cadillac was still in the garage. Something on the high tech sound system in the car had gone wrong. Only five of the six high-fidelity speakers worked, and the mechanics were trying to find out how to restore the system. The family had to make do with the two other cars, which, with hair appointments, ballet lessons, massage sessions, fitness centre visits, bringing and getting clothes from the cleaners, and dinner dates at the nearby Gourmet Grill had made the household transportation schedule quite complicated.

All of this had been made even more unbearable when Munnee Junior had refused to make his little BMW Coupe available for emergencies. One such emergency had occurred when Rev. Munnee had left his

Rev. Munnee's collision with 1 Timothy 6:10



expensive set of golf clubs at the country club.

An ordinary week

Pensively, the Reverend reviewed the happenings of the past week, hoping that out of that seven-day pool of exercise he would be able to scoop some nugget for a sermon illustration.

The business section of the paper had informed him that his portfolio of stocks and bonds had not fared too well. His daughter had insisted that she would die from embarrassment if she could not join her friends on that trip to Paris. His wife had accompanied him to the fund-raising dinner of his favorite political party, but only after she had made a shopping trip downtown because she had nothing to wear.

The cleaning lady had complained that her schedule did

provide it with an introduction.

The Reverend thought it might help if he experienced a temporary distraction. Perhaps the homiletic juices would start flowing if he watched TV. He activated the satellite dish and started clicking the remote control. He stuck for a while with Channel 89: greyhound racing in Florida. The race track was close to where the Reverend owned a condominium, and he promised himself to visit the track on his next weekend off.

Cruising on with the remote, he passed a shopping channel. They were advertising one of those specials for golfers. A miniature green with a thing-a-ma-ding to practice putting. Putting, like preaching, gave the Reverend the occasional difficulty so he decided to order two of the gadgets. One for his office and one for the exercise room.

Saturday night preparation

Somehow the prospect of a

Reverend quickly made his selection. "Just because it's Saturday evening," he mused. "Saturday night ought to be somewhat festive."

It was his custom to approach Sunday with a degree of celebration. He and his wife would go out for dinner and he would wear the suit that he had bought on their recent trip to Hong Kong. His wife would wear that perfume he had given her for her birthday. The couple of hundred dollars it had cost were a small token of his love for her.

This evening, the dinner — escargot, sun-dried tomatoes, and venison tenderloin, among other things — had lasted a bit longer than usual, for they had met friends and had talked about maintenance of their indoor swimming pool and the lack of fluctuation in the value of the Swiss franc.

Double remunerations

Munnee pushed switches on his electric desk chair to get in a comfortable writing position. Perhaps it would help if he tried to write longhand. Out of the left drawer of his mahogany desk he drew his gold fountain pen and started to write: "Dearly beloved congregation. We meditate this Sunday on the word of the Apostle Paul, that timeless troubadour of truth. Paul's epistle is written to his young co-pastor Timothy."

Munnee continued, "Being a junior pastor, Timothy apparently had looked with a degree of envy at the understandably higher salary of the senior pastor — the Apostle Paul, in this case. Paul had more experience and seniority. Consequently, he received a higher salary, better bonuses and more advantageous tax allowances

And so it *ought* to be in the church, for it is written in this very selfsame epistle that elders — and the Apostle refers here to senior pastors, of course — should receive double honor. All commentators agree that 'remuneration' is a better rendering than 'honor' of the Greek word used here."

Munnee was on a roll now. "Indeed, where would this beloved church of ours be without a senior pastor? The church, Beloved, would fall back to management by middle. The church must really treasure its senior pastor, for senior pastors are not open stock. They are like unmined gold — hard to find. They are like croutons in the salad — not very plentiful. It is therefore good and right that they partake more richly of the Blessed Progress than the junior pastors."

"Apparently this situation had evoked in Timothy the unholy passion of jealousy. His pipes were bent by envy, so to speak. I shall talk of this sin in an upcoming series of sermons. Suffice it to say that Paul lovingly admonishes his co-pastor with words that must have touched the young man's heart: 'The love of money is the root of all evil.'"

The Reverend's writing block had totally disappeared. Words flowed with uninterrupted ease.

"The congregation will be edified," he told himself as he continued writing.

One such emergency had occurred when Rev. Munnee had left his expensive set of golf clubs at the country club.

not allow her to take the poodle to the grooming salon, and Munnee Junior had wanted his allowance indexed to the rate of inflation.

All fairly routine family matters, the nuts and bolts of daily life. Nothing really that could embellish his homily or even

much improved game did (at least partially) lift his writer's block. He switched on the color-co-ordinated cappuccino machine and poured himself a cup. "Just a drib of cognac in it might help," he thought. The liquor cabinet offered a wide variety of choices, and the

Carl D. Tuyl could himself be called a "senior pastor" as he qualifies for senior citizens' discounts after spending many years in the pastorate of the Christian Reformed Church. He is currently's chaplaincy co-ordinator for the CRC in Canada and admits to eating the occasional small fish (cod, escargot).

What is materialism?

Al Wolters

Basically, materialism can mean two things.

If you ask a philosopher what it means, she will tell you that it is the belief that everything is basically matter. Plants and animals are nothing but a collection of atoms and molecules, and the same is true of human beings. Art and culture, the state and the family, church life and sexuality, are

all nothing but complicated variations of material substances and their relations — the kind of thing which is studied by physics and chemistry.

Materialism is an example of what philosopher William James called "nothing-buttery" — the reductionism which claims that the whole vast array of different kinds of things in God's world is "nothing but" some simple basic kind of

thing. For the philosophical materialist, all of reality ultimately boils down to physical stuff.

Highest priority

But if you ask the ordinary person what materialism is, he will give you quite a different answer. Materialism is the belief or attitude of people for whom money, or material possessions, is the highest priority in life. Such materialists spend almost all of their time and energy on making money and enjoying the things that it can buy. They make all other concerns (such as education, family and church) secondary to that one overriding goal. All other considerations must yield to "the bottom line."

Both kinds of materialism have been around for a long time. Philosophy textbooks will tell you that the very first philosopher was the Greek thinker Thales, a contemporary of the prophets Haggai and Zechariah, who said that all things are really nothing but water. History books will tell you that a driving force behind much of the warfare and empire-building of the ancient

world was the desire to accumulate wealth, and to live in ostentatious luxury.

Powerful forces which are idolatry

Both kinds of materialism are also powerful forces in the world today. Most of modern science is based on an open or tacit materialism, which brands as unscientific any explanation which is not a physical one. Most of modern politics is geared to the overriding priority of promoting never-ending economic growth, and of ensuring just access to the wealth produced.

Both kinds of materialism also stand in sharp opposition to biblical religion. The Bible paints a picture of the world in which a delightful and unfathomable variety of kinds of things is created and maintained by God's almighty power.

Resisting the 'service of mammon'

A Christian philosophy is, therefore, in the business of trying to discern what the Reformed philosopher Stoker

called "the coherence of irreducibles," and will resist every form of "nothing-buttery." And the Bible openly condemns the second kind of materialism, which it calls the "service of mammon" which is incompatible with the service of God.

The Greek of the New Testament has a word which captures the meaning of this kind of materialism very nicely. It is *pleonexia*, usually translated "greed," but literally meaning "a desire to have money." The Apostle Paul says very bluntly about this attitude that it is nothing but idolatry (Col. 3:5).

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

God always has the last laugh

Bert Witvoet

King Achish, or "Achy-Breaky-Heart" as Philistine girls used to call him, was ruler of Gath when Saul was king of Israel. This was in the days when God was still smiling about the way he had turned the tables on Goliath, an arm wrestler from Gath, by directing a sharp little pebble from Dave Jesseson's slingshot to a small unprotected spot on the giant's forehead. God knew he had set a historical precedent and that from here on in, whenever an insignificant individual would triumph over City Hall, he would be called a Goliath slayer.

King Achis, or "Achy" for short, did not want to be reminded of the day he lost his b.s. champion. Days were a bit dull without the antics of the bragging and beer-guzzling Goliath.

One day Achy's servants thought they would cheer up their king a bit. They brought before him an Israelite called Dave. Young Dave was obviously stark raving mad. He scratched on doors with his fingernails and he let saliva run down his beard. Not only that, but according to Achy's servants, Dave was the Israelite snotnose who had slain their favorite hero, Goliath, with a slingshot. (Isn't it ironic that modern-day Philistines, Palestinians, use Dave's slingshot method to kill modern-day Israelites?)

Achy's servants were right about Dave's heroic stature in Israel. What they didn't know was that Dave was running

away from King Saul, who was trying to kill him. If King Achish found out that he, Dave, had personally seen to it that Goliath no longer polluted the environment with his noisy blasphemies, the king would have his head and display it on a stick, just as Dave had done to Goliath's head. (Hockey players today emulate this practice by spearing each other with their sticks.)

Fortunately for Dave, Achy had his mind on other things and would have none of his servants' story. He even seemed to be in a good enough mood to joke around a bit. "Am I so short of madmen," he said to his servants, "that you have to bring this fellow here to carry on like this in front of me?" (Can't you just hear Prime Minister Chretien say the same thing to speaker of the House Gilbert Parent, after hearing Preston Manning carry on about the budget and the roooooot of the problem?)

Anyway, Achy was enjoying his own sense of humor. What he did not realize was that he was stupid enough not to listen to his servants and to let the killer of his superstar slip away.

And so God had the last laugh again.

And for centuries Christians have been arguing whether or not Dave had lost his trust in the Lord by behaving like a lunatic or if indeed this was the very way God had ordained to deliver him.

Don't you think that God is laughing about that, too?

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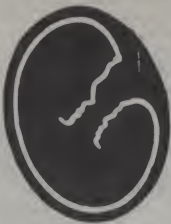
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Sports/News

Judge rules pro baseball team's banner policy unconstitutional

CINCINNATI, Ohio (EP) — In a decision released Jan. 4, U.S. District Court Judge S. Arthur Spiegel declared unconstitutional a 1993 Cincinnati Reds "sign and banner policy" that forbade the display of fan signs and banners at Riverfront Stadium unless they were "baseball related."

Judge Spiegel said the "baseball related" standard was as "inherently arbitrary" as the 1990 "good taste" policy that the Reds and the City of Cincinnati sought to enforce at the Stadium and which Spiegel invalidated last year. Judge Spiegel declared that "the Reds' 1993 Policy is facially

even more flawed than the 1990 Policy."

The case began on Oct. 17, 1990, when the Rev. Guy Aubrey of Cleveland, Tenn., attempted to display a "John 3:16" banner during Game Two of the 1990 World Series between the Cincinnati Reds and the Oakland Athletics. Stadium security told Aubrey that displaying his sign was against the policy of the Reds and Major League Baseball.

In February 1993 Judge Spiegel ruled that the Reds' 1990 policy barring religious banners at Riverfront Stadium was unconstitutionally vague and over-broad, and provided

no constitutional standard to regulate speech on signs. The Reds subsequently changed their policy to permit only "baseball related" signs.

"Judge Spiegel's decision only confirms what Rev. Aubrey asserted at the time the Reds decided to ban all signs, namely that a 'baseball related' policy is simply too imprecise a standard to enforce under the Constitution. Fans do not shed their constitutional rights at the stadium gates," said James Knically, the Rutherford Institute attorney handling the case.

Homeless but not phoneless in Atlanta

AKRON, Pa. (MCC) — A telecommunications specialist has put his knowledge of the latest telephone technology to work on behalf of Atlanta's homeless population.

The lack of an address and a phone are two of the great obstacles to homeless people wanting to find jobs, says Menonite Central Committee (MCC) U.S. worker Jeff Smith. Smith works at Samaritan House in Atlanta, a job-readiness program for people who have no homes.

"The address was easy to provide," says Smith. "Each of the guests uses the Samaritan House address. Finding an effective solution to the problem of telephone and message service was a different story, however."

Initially, staff and volunteers answered the phone with,

"Hello, S&H Answering Service," and wrote messages on slips of paper for Samaritan House guests. Off hours, callers left messages on an answering machine.

This approach had its problems. Most people received most of their important calls, but staff involvement compromised client confidentiality and freedom. Some believed employers were suspicious of this "answering service." Guests had difficulty receiving messages on weekends. Additionally, staff grew tired of the untidy proliferation of messages tacked to the centre's large bulletin board.

A friend of Samaritan House hit upon a solution. As a telecommunications expert, John Stewart suggested a voice mail system to Samaritan House director Thomas Reuter,

who responded enthusiastically.

Preserving dignity

Month of negotiations followed — with the bank, the Samaritan House board, the phone company and a hardware supplier. When Samaritan House finally received the equipment last spring, "volunteer technicians poured in installing wires and inserting microchips until the system was up and running," says Smith. "Samaritan House had entered into a strange realm of social service high technology," he observes.

Now, each homeless person in the program receives his or her own phone number.

Anyone phoning hears the person's individualized message and "potential employers have no inkling the person is homeless or displaced," Smith says.

An additional advantage is that a person can check messages 24 hours a day from any touch-tone phone.

The Community Voice Mail system can provide up to 2,000 "mail boxes." Because Samaritan House does not need that many for its clients, it rents mail boxes to other social service organizations, making voice mail services available to many other phoneless Atlantans. Already, says Smith, this high-tech system is helping clients beat homelessness.

REFLEXION



John Byl

REFLEXION

'Why me?'

"Why me? Why me?" cried an anguished Nancy Kerrigan as a hitman sped away after clubbing her knee. As the story is unravelling it is becoming clear that it was Tonya Harding's entourage which was trying to assist her to receive a gold medal (at almost any price).

There is a lot more "gold" in gold medals than one might think. For Tonya Harding, a gold medal would mean a lot of money in endorsements, and would make a nice ending in an American "rags to riches" story. But she and her ex-husband got caught.

On the ski hills there was a different story, with a more tragic ending. Ulrike Maier, a world champion downhill skier, came to her death on a German ski slope. I can still see the replays of this race at Garmish-Partenkirchen. I can see her gliding down the end of the race at over 100 km per hour. She caught the inside edge of her right ski, curled up the hill, landed face first in the snow and broke her neck (apparently she had hit a timing device with her head). She slid limply down the mountain to a stop. A helicopter flew her to the hospital and three hours later she was dead.

Second-guessing

Skiers are now second guessing themselves. Kerrin Lee-Gartner of Canada, for example, is not sure if she will participate in a slower Olympic downhill course at Kvitfjell, Norway. Officials are wondering if the courses are not just too fast, and whether or not more should be done to bring down the speed at which skiers fly down mountains.

Proverbs 3 tells us that God's words are "life to those who find them, and health to a person's whole body." It is not difficult to understand God's displeasure in a deliberate mutilation of another person's body in order to receive personal fame or monetary advantages.

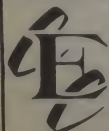
In what does God take pleasure?

But what is God's pleasure with legitimately done sport? Reformed periodicals criticized trans-Atlantic air flights in the '20s. These same periodicals in the '50s criticized car racing for its dangers. One writer offered the opinion that "the thrill of witnessing events that involve or specifically threaten violence to the human person or life does not arise from a wholesome sporting instinct."

In the '60s, these periodicals questioned the inclusion of football in highschool athletic programs. A physician at the time wrote that "to play tackle football is to violate the sixth commandment of the moral law."

It is difficult to understand what God thinks of us pushing ourselves to our limits as part of subduing the earth. We need to ask ourselves at what price we do this. What permanent injuries do we risk getting in order to develop certain skills? I don't think there is an easy answer, though we could begin by asking if "skiing at those speeds (or participating in the way we do in car racing, football, ice hockey, etc.) will be part of the New Earth."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.



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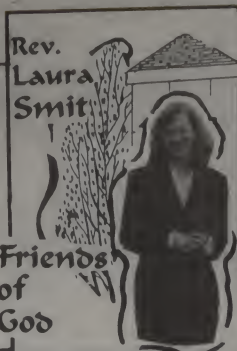
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"He makes me lie down in green pastures; he leads me beside still waters; he restores my soul" (Ps. 23:2,3a).

One thing I like about living in southern New Jersey is that the weather tends to be temperate. But not this winter. The last few months have been marked by sub-zero temperatures, treacherous ice storms and long overcast weeks without sign of the sun. I am ready for spring.

I know that I have a low tolerance for winter, so I plan my life to deal with it. For instance, I try to travel to someplace warm every January. This year I spent two weeks in Texas. As well, I go to a tanning salon (I know, I know, it's bad for the skin; but it's good for the spirit.) I read gardening catalogs and think about what flowers to plant in my yard.

And I watch movies set in warm places; *Enchanted April*, with its sun-drenched Italian scenery, got me through December, while a friend of mine uses *Lawrence of Arabia* whenever she is suffering from a lack of heat.

I have a poster in my room which says, "I believe in love, even when I don't feel it. I believe in the sun, even when it's not shining. I believe in God, even when he is silent." I agree with this poster, but sometimes I think it misses the point. By mid-February the question is not whether I believe in the sun, but whether I can hold out until it reappears.

In the same way, I don't just need to believe in God. I need to experience his restoring presence. After the death of his wife, C.S. Lewis said that he was not struggling with doubts about God's existence but with doubts about God's nature. What kind of God could exist next to such suffering? In dark and difficult times, the question is not whether I believe in God, but whether I can hold out until I hear from him again.

Interestingly enough, many of us experience a correlation between the sun's absence and God's silence. We are embodied people, living in a physical world which makes demands on us and influences us in many ways. When our bodies lack energy and our emotions are frayed, our relationship with God will also be affected.

So I find that my spiritual life is much less jubilant in February than it is in July. Looking out on a grey February morning, I find myself questioning not whether God exists, but what kind of God would create a day like this one.

While I devote a great deal of energy and imagination to coping with winter, I must admit that I spend less energy on renewing my communication with God when it grows distant. My longing for spring is intense and visceral. My longing for God pales in comparison. What would be the spiritual equivalent of a tanning salon and movies set in Italy?

The comforting words of Psalm 23 assure me that there is such an equivalent. When our souls are worn out and in need of restoring, God is a present help, willing to provide what we need. The psalm presents the promise of restoration in the language of green meadows and still waters. The Lord's shepherding presence in my life has the same effect on my soul as does the coming of springtime. My longing for that presence should be as intense as my longing for a change of season.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Christian teaching is not always indoctrination

Teaching for Commitment: Liberal Education, Indoctrination, and Christian Nurture, by Elmer John Thiessen. Montreal: McGill-Queen's University Press, 1993. ISBN 0-7737-1162-8. Softcover, \$17.95, 332 pp. Reviewed by Ken Badley, senior member in the philosophy of education, Institute for Christian Studies, Toronto.

In this important book Thiessen specifically addresses the charge of indoctrination, especially in the forms in which it is typically levelled against Christian teaching. In untangling this charge, Thiessen finds at its roots a conception of education that many assume publicly-funded schools meet and religious schools, by definition, do not.

What is the charge of indoctrination exactly? Thiessen responds at length to four different kinds of charges. First, the *contents* charge: that religious education involves doctrines, and since indoctrination, by definition, has to do with doctrines, religious education necessarily involves indoctrination.

Thiessen responds to the

roots of the *content* charge of indoctrination: that religious education fails to meet the ideal of scientific objectivity. Thiessen's reading is sufficiently both broad and recent that his response to the alleged failure to meet this ideal is not simply to assert that religious claims do meet the ideal. Rather, he explores the ideal of objectivity itself, pointing out that all areas — even science — involve at-bottom commitments to a worldview, and that religion fails no more noticeably than does science at avoiding the influence of such commitments in its contents.

Method and intention

The second kind of indoctrination charge Thiessen answers is that Christian educators use *methods* that, for example, refuse to consider the evidence for and against beliefs, or that do not value discussion and the giving of reasons. Rightly, Thiessen is concerned that some Christians indoctrinate in their methods.

But he responds to the *methods* charge by noting that liberal education itself looks indoctrinational given the way this charge is usually unpacked. In their attempts to set a

trap, critics of Christian education have narrowed the range of what teaching methods they will accept so much that their own ideal is rendered unachievable.

Thiessen next answers the charge of religious educators' *intentions*: that they ignore the ideal of individual autonomy and thus reduce Christian education to indoctrination. Again, Thiessen questions the ideal itself, differentiating the ideal of Enlightenment rational autonomy — which he argues late in the book that publicly funded schools themselves promote no better than independent schools — from what he calls *normal autonomy*, which is not only compatible with Christian conviction, but which a history of church-initiated education demonstrates is a central concern of Christians.

Seek commitment

Thiessen responds to the fourth charge of indoctrination usually identified as *outcomes* or *consequences* that violate the ideal of critical openness by noting that the ideal itself is surrounded by conceptual problems (besides being poorly defined), and that all educators, not just Christian educators, teach with certain outcomes in mind; they want students to emerge from their courses believing something.

Thiessen not only destroys arguments in his book. He also reconceptualizes liberal education on a foundation that attends to Christian understandings of nature, knowledge, human being and ethics. His conception of liberal education makes room for early socialization, one of the major sticking points for critics of Christian schools and homes. Thiessen ends with a chapter of suggestions as to how to move ahead as Christians who desire to educate without indoctrinating.

Teaching for Commitment, despite being thoroughly researched, comes as a readable volume that addresses comprehensively a charge to which no Christian has responded in depth for several decades.

'Snowed in'



PHOTO: JOHN PATER

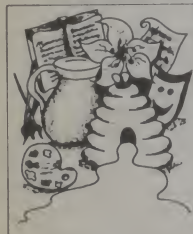
"Looking out on a grey February morning I find myself questioning not whether God exists, but what kind of God would create a day like this one" (Laura Smit).

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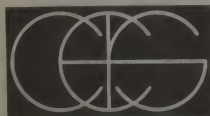
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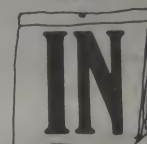
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Dear P & M:

According to the Christian Reformed liturgy for infant baptism, "The Holy Spirit will make his home within us. As he lives in us he will work to strengthen and deepen our union with Christ." My question is this: why isn't the work of the Spirit successful in my unbelieving siblings despite the fact that my parents raised them just like me?

A second related question is this. Are my siblings not chosen? How can the doctrine that God chooses some and not others be a comfort to parents of unbelieving children?

Finally, I question why God would want my parents to go through the act of baptism if he knows in advance that my siblings will choose not to believe. What's God's purpose? Why not hold baptism back until children are old enough to choose to serve him? The only purpose infant baptism seems to serve in their lives is to reassure my parents.

I pray constantly that my brothers and sisters will be born again. Since their infant baptism means nothing to them I think it's just form, not substance. Have we missed the boat? After all, the Bible does say repent and (then) be baptized.

Dear Questioning Infant Baptism:

We don't know where the wind blows and we can't judge what the Spirit knows. Only God can judge the hearts of your siblings and only God knows what the fruits of his Spirit's work will be. If and when your siblings are "born again" you can count on it that they will give thanks for their sense of identity as covenant children from their earliest days.

The doctrine of election is very difficult to grasp and we would never presume to judge who is chosen or not. We agree that there is no comfort in the suggestion that unbelieving siblings may not be among God's elect. We hope no one has implied this to you.

It makes no sense to hold baptism back from children of believing parents. That's like holding back their last names until they are old enough to appreciate their parents. Baptism identifies children as covenant children. Your siblings may choose to reject God, but they will never be able to say that God did not accept them or identify them as his own. They were raised with a sense of belonging and that is a real comfort for parents who see their children

struggle with their faith.

Keep praying for your family members. Trust in God's timing. Some of our readers could tell stories of deathbed professions which prove that the Spirit works in people's lives up to and through their dying breaths.

Given a choice between God's gracious action and people's believing response, we would trust in the Lord every time. That's why we will continue to appreciate the doctrine of infant baptism and its emphasis on "God's promises to you and your children."

Dear P & M:

I'm a widower who recently remarried. My new wife is a member of the New Apostolic Church. I have many questions about this church, which seems to be very secretive. What little I know I've gleaned from various church publications which I've enclosed for your assessment. I hope that my wife will eventually join the Christian Reformed Church which I attend or some other church on which we can mutually agree.

Dear Attending Separate Churches:


When you married you probably felt that a shared love for the Lord Jesus Christ was enough. Now you are discovering that it's also important to attend the same church. We hope that you can resolve this crucial issue.

We have passed the enclosed materials on to CC's editorial staff and they may do a story on this church in a future issue. Be careful, however, how you use information you have about this church. Your wife will dig in her heels if she feels that you have stacked the decks against her by rallying the big guns to your defense. A marriage like yours, involving two people from different church backgrounds, must be characterized by mutual appreciation before there can be a mutual resolution about church attendance.




Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lukken, Tom Zest Marian Van Til, Irene Bonn and Bert Wivoet.


Classifieds

Classified Rates	Birthdays	Personal	Teachers	Teachers
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive</p> <p>ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p></p> <p>HEINEN: Happy 80th birthday! February 24, 1994 GERRIT J. HEINEN</p> <p>We are thankful to God that he has given you the opportunity to celebrate 80 years. Love and best wishes from all of your family. Home address: R.R. 1, Wellandport, ON L0R 2J0</p>	<p>Single Christian lady (CRC), 34 years old, interested in meeting single Christian man, 30-40 years old, for possible lasting relationship. Interests include camping, going for walks and some sports. Send reply with photo to: P.O. Box 114 Wallaceston, ON N0L 2M0</p> <p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p>	<p>DUNCAN, B.C.: The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 350 students. We invite applications for the following elementary positions: vacancies for Grades 3, 5 and 7. A special education teacher is also needed. Computer instruction skills are an asset. The qualifying applicant should be eligible for BC certification. Please send applications, resume and references to: Mrs. J.M. Spykma 5781 Chesterfield Street Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615</p> <p>DUNDAS, Ont.: Calvin Chr. School has a definite half-time Kindergarten position for the 1994-95 school year while the regular teacher is on a one year maternity leave. Please forward applications or inquiries to: Mr. Jack Zondag Calvin Chr. School 542 Ofield Road North, R.R.#2 Dundas, ON L9H 5E2 Phone: (905) 627-1411</p> <p>FRUITLAND, Ont.: John Knox Memorial Chr. School has possible openings at the primary and junior grade levels for the 1994/95 school year. Interested persons should call or write the school for application forms. John Knox Memorial Chr. School c/o Mr. Julius De Jager, Principal 795 Highway #8 Fruitland, ON L8E 5J3</p> <p>LONDON, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for a possible teaching position at the primary level and a full- or part-time position at the intermediate level. Expertise in computer studies and physical education would be an asset. The intermediate position includes French instruction. Please send a letter of application and resume to: Mr. Herb Goodhoofd, Principal LPCS 202 Clarke Road London, ON N5W 5E4 Phone: (519) 455-0360 We look forward to hearing from you.</p> <p>REXDALE, Ont.: Timothy Chr. School in Rexdale has an opening (maternity leave) for a Grade 2/3 teacher from Oct. 1, 1994-mid March 1995. Please send resume and letter of application to: Mrs. Coby Jonker, Principal Timothy Chr. School 28 Elmhurst Dr. Rexdale, ON M9W 2J5</p>	<p>LANGLEY, B.C.: Langley Chr. School is a growing school of over 400 students, located in the beautiful Fraser Valley, appr. 40 km from Vancouver. Presently a K-7 school, LCS plans to introduce the Grade 8 level to its Middle School section this September. Construction of a new Middle School (Grades 6-8) and High School campus is to begin this September. The plan will be to phase in the High School starting with Grade 9 in September 1995. Openings are anticipated at these levels: • Grade 2 • Grade 4 • Grade 6 • Grade 8 (language arts/social studies/Bible) • Grade 8 (science/math/computer) • Learning assistance (50% intermediate level) • Additional part-time needs in the area of French and band/music may also be required. If you are interested in getting involved in the excitement of a Christian school undergoing change, and if you love children and the Lord, consider submitting an application to join the LCS team. Send applications to: Leo Smit, Principal Langley Christian School 21789-50th Avenue Langley, BC V3A 3T2 Phone: (604) 533-2222</p> <p></p> <p>OTTAWA, Ont.: Ottawa Chr. School through restructuring and expected vacancies is interested in 3 part-time teachers for 1994-95: French, 70%; Resource, 55%; Grade 5, 50%. Send resume to: Wm. A. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Avenue Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p> <p>SURREY, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we have three possible openings for teachers with combinations of the following subject areas: Bible, French, math, science, physical education, and athletic director for the 1994/95 school year. Applicants should send resumes to: Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue, Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>
	<p>Obituaries</p> <p>On Feb. 8, 1994, the Lord took unto Himself into His eternal rest our husband, father, opa and great-grandfather LAMBERTUS TONNIS (BERT) KOITER in his 81st year, at Shalom Manor, Grimsby, Ont. Loved husband of Mennie Koiter-Vanderwal. Father of: Jenny & Andre Kok Menny & Richard Nauta Warner Koiter (deceased 1993) & Lana John & Iris Koiter Bill & Chris Koiter Bert Koiter & Bertha Ann Koiter Henny & Bob VanderKuij Mary Ann & John Kok Opa to 34 grandchildren and great-grandfather to 24 great-grandchildren. Predeceased by a daughter-in-law Mary Zda and four brothers and two sisters. Correspondence address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>Westdorp Brampton Holland Ontario Sept. 7, 1910 Jan. 25, 1994 "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Ps. 91:1-2, NIV). God took to Himself His child GEERT OLDENGARM Beloved husband of Jantina (Tiny) Oldengarm-Joldersma and dear father of: Heman & Jane Oldengarm Martin & Jenny Oldengarm Grace & Dirk Van der Male Harry & Christa Oldengarm 16 grandchildren and 20 great-grandchildren. The funeral service was held on Jan. 28, 1994, at 2 p.m. in the Palmerston Chr. Ref. Church. Pastor John Heeg of the Harristown Reformed Church officiated. Memorial donations to the Wycliffe Bible Translators, Canada. Correspondence address: Holland Chr. Homes, 7900 McLaughlin Rd. South, Apt. C903, Brampton, ON L6V 3N2</p>	<p>For Rent</p> <p>Duplex three-bedroom home at 21 Dods Court, Fort Erie, Ont. Available March 1, 1994; \$600 per month plus utilities. Please call (905) 892-5903</p> <p>Te huur: Appartement op boerderij in de Gelderse Achterhoek. Alles aanwezig. Dichtbij familie en toch op uzelf. Fam. Th. Pennings Aaltenseweg 1 7084 AZ Sinderen Breedenbroek Nederland Tel.: 011-31-8354-7295</p>	<p>Teachers</p> <p>CHATHAM, Ont.: Chatham Chr. High School requires a science teacher Grade 8-OAC Biology Concentration, Chemistry Minor for the 1994-95 school year. Please inquire with the Principal at: Chatham Chr. High School 90 Park Ave. E. Chatham, ON N7M 3V4 Phone: (519) 352-4591</p> <p>COBOURG, Ont.: The board of Northumberland Chr. School invites applications for possible teaching positions in K-8. We are a community non-denominational school located on 7 acres, that includes a woods and a stream. If you are innovative and enjoy a challenge, please apply. Henry Lise, Principal R.R. #5, Cobourg, ON K9A 4J8 Phone: (905) 372-8766</p>	
<p>Attention</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling before you transmit the text to us. Thank you.</p>				

Classifieds

Teachers	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having several openings for the 1994/95 school year. We will require teachers at the Kindergarten and intermediate (Grade 4/5) level. We also anticipate opening a Grade 10 class in the fall of 1994. Applicants for this position require a strong background in humanities, math and computers. Please forward your resume to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p>	<p>Redeemer College  <i>A Christian University College</i> 777 Hwy. 53 E., Ancaster L9K 1J4</p> <p>Redeemer College invites applications for the following sessional faculty positions commencing August 1, 1994:</p> <p>ART ENGLISH PSYCHOLOGY</p> <p>Candidates should be committed to teaching and pursuing scholarship from a Reformed Christian perspective, and should possess or be near the completion of a doctoral degree. Deadline: until filled.</p> <p>For more information contact: Dr. Justin Cooper, Vice-President (Academic) Redeemer College 777 Highway 53 E., Ancaster, ON L9K 1J4</p>	<p>Hamilton District Christian High School</p> <p>Are you qualified? Are you a Christian? Are you a professional teacher? Do you enjoy interacting with young adults? Do you enjoy staff harmony? Are you looking for a challenge? Do you view teaching as a craft that requires constant refinement? ...If the answer is "yes" to all of the above, then you will apply to HDCH for one of our two full-time teaching vacancies in the areas of Cultural Issues, English, Mathematics, or Computer Science. Please respond in writing to:</p> <p>Mr. Jim Vanderkooy, Principal 92 Glancaster Road, R.R. #1 Ancaster, ON L9G 3K9 before March 1, 1994 (FAX 905-648-3139)</p> <p>P.S.: The ability to teach vocal music skills is an asset worth your mention.</p>	<p>Durham Christian High School</p> <p>invites applications for the position of PRINCIPAL to assume responsibilities for the 1994/1995 school year. Send resume and statement of educational philosophy to:</p> <p>Allison Packer Chair of Search Committee 2839 Rellwood Dr., R.R. #8 Newcastle, ON Phone: (905) 987-5371</p>	<p>Price reduced</p> <p>Order your copy of <i>The Strength of Their Years</i> by Tymen E. Hofman</p> <p>On Nov. 18, 1993, Hendrika Postman Hofman died at the age of 97 in Picture Butte, Alta. She was the last surviving charter member of the first organized Chr. Ref. Church in Canada. The Hofman family arrived in Canada in 1904. They homesteaded west of Lethbridge, Alta., and helped start the Nieuw Nijverdal CRC, which later became known as the Nobleford CRC. Hendrika married Martin Hofman in 1921. They had four children, one of whom is Tymen, the author of a fascinating book about this early pioneer period. Just send us \$5.95 per book! (We'll pay the GST and postage and handling). Send your order to:</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1</p>
<p>For Sale</p>	<p>Dordt College Openings Faculty Positions</p> <p>Agriculture: Two-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.</p> <p>Health, Physical Education, Recreation (HPER): Tenure-track position with teaching duties in such areas as exercise science, health and coaching theory, along with coaching responsibilities in women's sports (volleyball). Women are especially encouraged to apply.</p> <p>Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.</p> <p>Send letter of interest, resume, and graduate transcripts to Dr. Rockne McCarthy, V.P. for Academic Affairs, at the address below.</p> <p>Dordt College strongly encourages applications from women, minorities, and disabled persons.</p> <p> DORDT COLLEGE Sioux Center, Iowa 51250-1697 FAX: 712-722-4496</p>	<p>Tired of winter? HOW ABOUT MOVING TO B.C.?</p> <p>TRAVEL AGENT Intermediate/Senior position</p> <p>in an established Fraser Valley office needed. Must be self-motivated with good customer service skills. APG knowledge an asset. Can you converse in Dutch? Send resume to:</p> <p>AJ Travel Globe Inc., Attention: Jake Kingma 100, 2975 Gladwin Road, Abbotsford, BC V2S 6W8</p>	<p>TELECARE BRAMPTON</p> <p>is looking for a full-time OFFICE MANAGER</p> <p>The successful applicant should be familiar with office procedures and computers (WordPerfect), have some accounting skills and be comfortable working with volunteers. Telecare is a Christian-based Distress Centre with one full-time staff, two part-time and about 100 volunteers. Please send resume to: P.O. Box 74116, Brampton, ON L6V 4J7 or Fax to: 905-459-3955.</p>	<p></p> <p>Save money by using the classifieds!</p>
	<p>Send your questions to Peter and Marja Confidentiality is assured</p>	<p>Seeking a volunteer</p> <p>The <i>Christian Courier</i> is looking for a volunteer to join its editorial advisory committee. The committee meets once a month at the St. Catharines office to discuss editorial matters. We're looking for someone with an interest in writing and journalism. If you're willing to join, send a letter to Bert Witvoet, stating the contributions you think you can make to this advisory committee.</p>		

Classifieds

Events	Events	Miscellaneous	Miscellaneous	Miscellaneous
<p>Students of London District Christian Secondary School present</p> <p>THE KING AND I</p> <p>Adapted from the novel by Margaret Landon Director: Kip Edinborough Longstaff Musical Director: Calvin P. Davies Production Designer: Margaret Dykhuis February 25, 26, March 3, 4, 5</p> <p>Advance tickets only: \$8 or \$7 (groups of 10+) 24 Bracysde Avenue, London, ON N5W 1V3 Contact any LDCSS student or the school office (519) 455-4360</p>		<p>Church News Christian Reformed Church</p> <p>Calls received:</p> <p>— to Essex, Ont., Rev. Daniel R. Tigchelaar of Waterloo, Ont.</p> <p>This week's layout by Ingrid Torn.</p>	<p> The King's College Group RRSP</p> <ul style="list-style-type: none"> • fair interest on your RRSP • lower mortgage rates for the College's NEW CAMPUS <p>For more information or forms contact Mr. John Rhebergen</p> <p>THE KING'S UNIVERSITY COLLEGE 9125 - 50 St., Edmonton, AB T6B 2H3 (403) 465-3500 FAX (403) 465-3534</p>	

Calendar of Events

Feb. 18 "King's View Friday," open house at The King's University College, **Edmonton, Alta.** Phone Admissions Office at (403) 465-3500 to register.

Feb. 18-20 "Modeling Christ in the Nineties Conference," at the Mount Carmel Spiritual Centre, **Niagara Falls, Ont.** Enjoy fellowship, discussion, prayer and walks to the Falls. Main speakers: George VanderVelde, Nick Overduin, and Agnes Kramer-Hamstra. Register by **Jan. 31**. For info, and registration forms contact Alice Witvoet at (905) 684-3991 (evenings) or (905) 688-5550, ext. 3412 (days).

Feb. 19 Concert by the "Mississauga Choral Society" with guest organist John Tuttle at 7:30 p.m., First United Church (151 Lakeshore Rd. W.), **Mississauga, Ont.** Works by French composers Faure, Langlais and Durufle. For tickets call the box office at (905) 278-7059.

Feb. 19 Annual benefit concert for "Telecare Brampton" by the "Canadian Orpheus Male Choir," at 8 p.m., St. Paul's United Church, 360 Main St. S., **Brampton, Ont.** Tickets: (905) 459-8439.

Feb. 25-26 Marriage preparation seminar at First CRC, 287 Water St., **Guelph, Ont.** Info, and registration: (519) 822-7720.

Feb. 25-26 Students of London District Chr. Secondary School present "The King and I." At 8 p.m., LDCSS, **London, Ont.** Info.: (519) 455-4360.

Feb. 25-27 "Marriage Enrichment Weekend," presented by Salem Chr. Mental Health Assoc. Leaders: Herman & Betty Vanderburg and Mike and Shirlene Abma. At Mount Carmel Spiritual Centre, **Niagara Falls, Ont.** Info.: (905) 528-0353.

Feb. 26 CPJ hosts special event in **Toronto, Ont.**, featuring Innu speaker Elizabeth Penashue from Seshashit, Labrador. Contact CPJ at 1-800-667-8046.

Feb. 26 Johann Sebastian's Bach's "Mass in B Minor" will be performed by the Niagara Symphony Orchestra and Chorus and soloists (conductor: Robert Cooper). At 8 p.m., St. Thomas Anglican Church (Ontario & Lake), **St. Catharines, Ont.** For info, and tickets call box office: (905) 687-4993. Second concert on Feb. 27 at 3 p.m.

Feb. 26 Fifth annual organ/choral concert by "The Osgoode Township Male Choir" and organist Andre Knevel. A "bon voyage" event prior to the choir's concert tour in the Netherlands. Soloists: Janet Guillen (soprano) and Derek Smith (trumpet). At 7:30 p.m., St. Andrew's Presb. Church, **Ottawa, Ont.** Info.: Cor Hogeveen at (613) 224-1597.

Feb. 27 Dutch worship service led by Rev. H.R. De Bolster, 3 p.m., CRC, **Ancaster, Ont.**

Mar. 3-5 Students of London District Chr. Secondary School present "The King and I." At 8 p.m., LDCSS, **London, Ont.** Info.: (519) 455-4360.

March 3-6 Twenty-fifth anniversary Second CRC, **Abbotsford, B.C.** Special celebration service on March 3 at 7:30 p.m. Former members and interested persons are welcome to attend.

March 11-12 "The Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m. (both evenings) at Woodstock Collegiate Institute, **Woodstock, Ont.** Tickets: (519) 539-2134 or 462-2866.

March 17-18 Dr. John D. Caputo (Villanova University) presents three public lectures at ICS, **Toronto, Ont.** Theme: "Fragments of Postmodern Christian Philosophy." **March 17:** 4 and 8 p.m. **March 18:** 2 p.m. Info.: (416) 979-2331.

March 19 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Drayton Festival Theatre, **Drayton, Ont.** Tickets: (519) 638-5555.

March 26 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 7 p.m., Clinton Town Hall, **Clinton, Ont.** Tickets: (519) 482-7190 or 482-9257.

April 1 "Komt Nu Met Zang," 10th annual Dutch song service at 7 p.m., Redeemer College, **Ancaster, Ont.** The "Hosanna Choir" and Rev. J. Kuntz will participate. Admission by ticket only available at no charge by calling (905) 648-6585/3170.

April 9 National convention of the Christian Labour Association of Canada, **London, Ont.** Watch for further details!

April 9 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Queen Mary Public School, **Peterborough, Ont.** Tickets: (705) 748-0282, or 742-5973 or 745-2324.

April 17-19 Annual convention of the Canadian Church Press, at Queen of the Apostles Renewal Centre, **Mississauga, Ont.** Info.: (416) 960-8500.

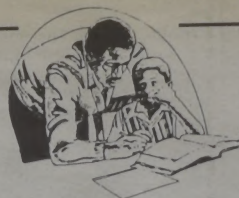
June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone," At CRC, **Ancaster, Ont.** Call Janet at (905) 648-2131.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton, Ont.** Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info.: (416) 778-7080.

Who can help?

Literature and the (Dutch) Reformed tradition: M.A. student doing bibliography of post-War writers like Hugh Cook, James Schaap, the de Jong brothers, John Terpstra, Stanley Wiersma, Larry Woiwode, Aritba Van Herk, etc. Can you help with other names or book titles? Write before **March 20** to: **Bill Fledderus, #24, 10839 University Avenue, Edmonton, AB T6E 4R1** or phone (403) 433-4840.



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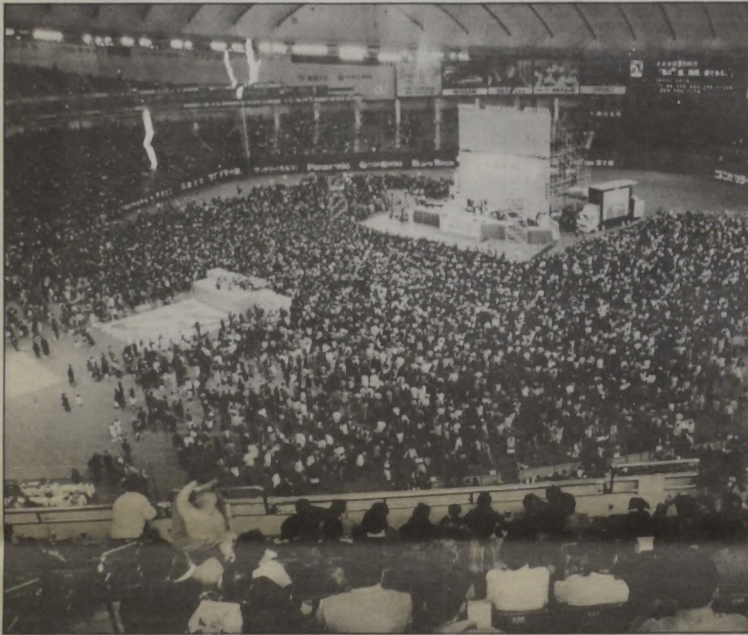
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News

Billy Graham follows the American who helped change Japan



Billy Graham Mission 1994 in Tokyo, Japan.

COURTESY: BILLY GRAHAM EVANGELISTIC ASSOCIATION

Dan Wooding TOKYO —

Evangelist Billy Graham is a man with a keen awareness of history. That's why, on the final night of his crusade, standing before 40,000 Japanese people in the magnificent new Tokyo Dome, and transmitted to nearly 60 satellite centres across the country, he paid tribute to Dr. W. Edwards Deming, an American visionary whose message was rejected by his own people.

"Today," Graham told those at the final meeting who had moved forward to stand in front of the platform to commit their lives to Jesus Christ, "I'm asking you to take the message of the Gospel, which is the Good News, to the whole world. I'm hoping this crusade we're closing today will help change the direction of the Japanese church. The church here has the authority, it has the message, and it has the resources to touch all the Asian Rim with the Gospel."

The 75-year-old preacher told the largest Christian gathering in Japan's history that W.

Edwards Deming believed that, to remain competitive, a company's top executives had to make a firm commitment to quality production. They had to pass the message that quality was their primary goal to middle managers, supervisors, and finally to rank-and-file workers. He said that Deming also believed that the average worker wanted to do a good job, and that workers would have the answers to many production problems as well as valuable ideas for improving quality.

Quality the key

Graham said that after World War II, Deming tried to sell his ideas to American management, but without success. But the Japanese welcomed him to their devastated country to share his ideas. They wanted to rebuild Japan's shattered industrial capacity and overcome its reputation for producing "Japanese junk." They decided that Deming's "commitment to quality" was the way to reach those goals,

and it was widely adopted by Japanese industry.

The success of that effort was to shake the industrial world and, in honor of Deming, the Union of Scientists and Engineers (JUSE) presents an award yearly to the Japanese companies with the most outstanding achievements in quality control. It is the most prestigious and sought-after prize in Japan.

"Compared to him, I'm a very small American," said Graham. "But, today, I'm asking you to take the message of the Gospel — the Good News — to the whole world."

"You have businesspeople all over the world selling Japanese products," he continued. "You can do the same with the Gospel. Japanese ability, Japanese 'know-how' can take this message to the world. There is no greater export than the Gospel of Christ."

Graham preached to audiences averaging 31,250 during the four-day crusade in the Tokyo Dome, of which nearly 10 per cent came forward each

night at Graham's invitation to make a commitment to Christ.

There were tears in the eyes of veteran missionaries to Japan as, each night, thousands of Japanese men and women stood in front of the platform to receive Christ. "I never thought we would see such a response in my lifetime," said Don Hoke, founder of the Japanese Christian University. "We're grateful that Mr. Graham's visit brought about such an interest in the person of Jesus Christ."

Another miracle

The "Land of the Rising Sun" has now entered a period when working people no longer rely on the traditional values of intense loyalty to their job and company that their parents did. In the midst of material prosperity, the Japanese people are acknowledging the spiritual dimension of their lives. At the same time they are not practising Buddhism and Shintoism in the numbers that their forebears did. As their once mighty economic miracle remains stuck in its deepest slump since World War II, the people of Japan are looking for another miracle.

"The majority of people are interested in some sort of religion, and I'm encouraged that many of you are interested," Graham said from the platform one evening. "Our moral ability is lagging behind our technical ability. You can make wonderful computers, cars and cameras, but our greatest need is moral and spiritual. Jesus Christ is the answer to the moral and spiritual problems we face."

The theme for the outreach was "Beginning with the Church and Ending with the Church." An overwhelming majority of Tokyo's 1,200 Christian churches from throughout greater Tokyo participated in Graham's third crusade in the city and sixth in Japan, following meetings in 1967 and 1980.

Dan Wooding is a British journalist now living in southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

News Digest

Edited by Irene Bom

Newspaper standard defines 'evangelical,' 'fundamentalist'

TORONTO — "Do not describe a group as fundamentalist unless the group uses the word."

That's the new rule for Canadian news reporters when describing religious groups.

The clarification in Canadian Press (CP) style was announced in a recent issue of "CP Copy Talk," which circulates among staff at Canadian newspapers. The change responded to an open letter by Brian Stiller of the Evangelical Fellowship of Canada after both politicians and the media bandied about the word "fundamentalist" when describing Reform leader Preston Manning.

Suller wrote that calling a member of an evangelical church a fundamentalist is like using derogatory terms for racial minorities.

CP asked Queen's University historian George Rawlyk to define evangelical. Rawlyk provided a four-point definition: someone who has had a conversion experience; wants to share it with others; feels the Bible is the inspired word of God; and considers Christ's death to be responsible for his conversion.

The term fundamentalist should be limited to describing evangelical Christians whose God is angry and judgmental, said Rawlyk.

Members of Parliament see Schindler's List

OTTAWA (CP) — About 60 MPs and senators signed on to attend a private screening of *Schindler's List*, a film about an industrialist who used his ties with Nazi officials during the Second World War to save more than 1,100 Jews.

The screening did not cost taxpayers anything, said Liberal MP Dan McTeague. The film is now showing in public theatres across Canada.